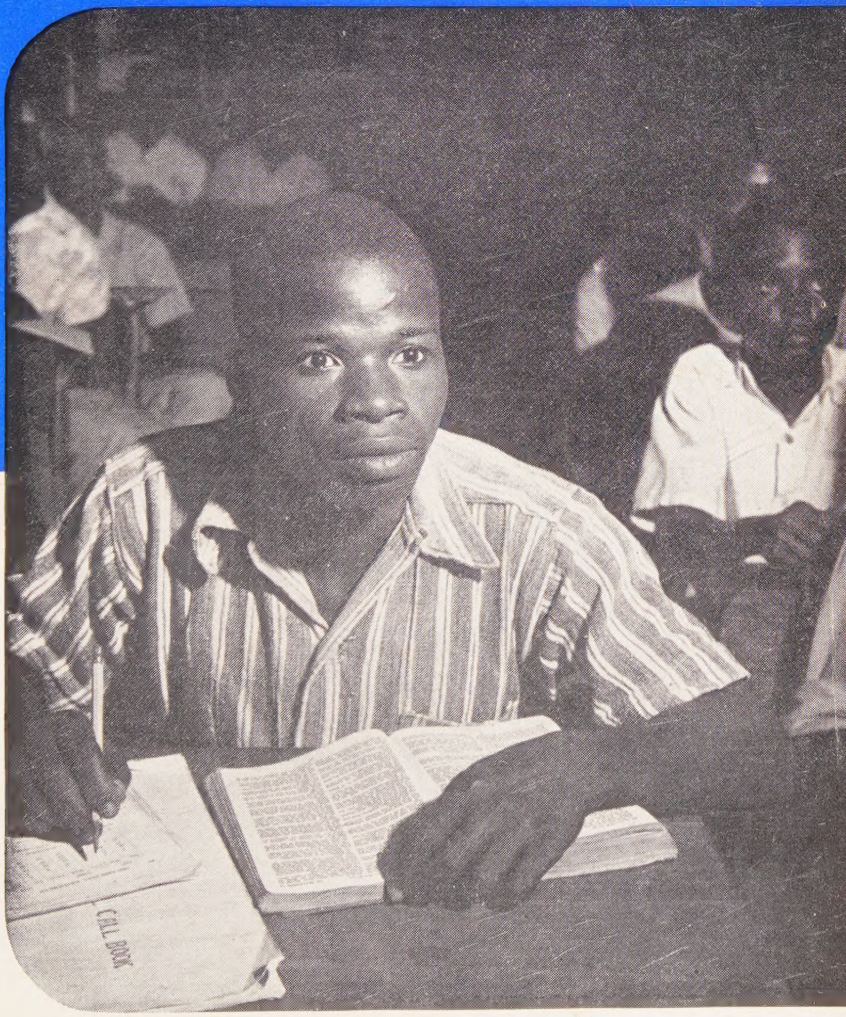
The LUTHERAN



BIBLE STUDENT

He is a pupil in the Lutheran mission school in Liberia

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JANUARY 3, 1951

5 CENTS

A Good Deed Multiplies Itself

MY YOUNG SON was hospitalized for the third time in rapid succession. We always dreaded the moment of departure since at the age of three he was too young to understand the necessity of his being there or the certainty of our return. Then, like an angel descending from heaven, a young girl who cleans the rooms at the hospital came in on one such occasion.

"Bobby and I have become great friends," she said. "We talk together while I dust and scrub and work. Sometimes I tell him stories."

Further explanation was not necessary for our Bobby's face lit up with the light of friendly recognition. Immediately the girl began mopping the floor, and as she did so, she said, "Bobby, what story shall I tell you?"

His reply and smile were prompt. "The Little Red Hen," he told her.

THEN AS SHE WORKED she began telling the story and in a few minutes Bobby was completely absorbed in the tale and for the first time we left the hospital undisturbed.

My older son had observed the girl's actions and said, "Wasn't that nice of her to tell Bobby stories when she's working so hard?"

And then it was that I thought of the endless chain of good things one good deed often produces. Without neglecting her work in any way this young girl had made Bobby, herself, and us happy and had set a splendid example for a growing boy and others who observed her. All this she had accomplished with two things—a little thought and a little effort.

—KATHERINE BENION

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G. Elson Ruff, Editor. Harriet E. Horn, Richard T. Sutcliffe, Assistant Editors
Edmund W. Jones, Art Director. Staff Writers: Norman Berner, Oscar Blackwelder, E. E. Flac
Nathan R. Melhorn, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershe
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Mr. John George Kurzenknabe, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D. Rev. Charles L. Venable, D.
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PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

THE CHURCH IN THE NEWS

Another Sunday for World Action

Bad news about lagging Lutheran World Action funds for 1950 had stimulated thousands of congregations to strenuous efforts to collect funds. United Lutherans, who had been a half-million dollars short of the 1950 goal in mid-December, made special offerings on Dec. 31. Another offering is asked on Jan. 7.

Cut-off date for the 1950 appeal in the New York office of Lutheran World Action is Jan. 15. Sums sent by congregations to treasurers of synods on Monday, Jan. 8, will probably get to headquarters before the books close for the year.

Besides the $500,000 the United Lutheran Church was behind on World Action giving, the other seven churches of the National Lutheran Council were short $400,000. Only the Augustana Church was within sight of 100 per cent by mid-December.

Emergency call for the contributions had brought response in every area. From a small home for old folks in Round Rock, Texas, World Action was getting an extra $4.60. The 17 members of the home family had already given $17.92—a large sum from their slim pocketbooks. Puerto Rican Lutherans, not noted for their wealth, had agreed to give another special offering. Holy Trinity Church in Minneapolis decided to advance $2,000 from its current expense treasury. A Philadelphia layman added $5,000 to his earlier contributions.

More for World Action next year

Shadows of war over the world were responsible for the decision to set 1951 Lutheran World Action goals a little higher than in 1950. Instead of an expected reduction, the target total will be $3,300,000. In 1950 it was $3,200,000.

SPENDING WORLD ACTION MONEY
Bishop Otto Dibelius of Berlin confers with Dr. Paul Empie on help needed by church to survive in German east zone

A new program of ministry to men and women in the armed forces accounts for the increase. A survey of military camps seems to show that a big service-center program—as in World War II—will not be necessary. Most of the program will center in churches near the camps.

"It is clear that we are now operating on a wartime footing that makes it absolutely essential for us to change the long-range policies we approved after World War II," stated Dr. Paul C. Empie. "It seemed then that the world situation would be stabilized."

The last of the wartime service centers was not closed until 1949. There had been 80 in operation when this ministry to military personnel was at its height.

It seems probable that in the new program the National Lutheran Council churches and the Missouri Synod will co-operate fully.

tutheran arrested in China

The time may have come for mission-ies to get out, said the Rev. Arthur S. sen in China. He is Lutheran World ederation director in Hongkong.

Last month it was reported that a vet-an German missionary, Felix Paulsen, id been arrested. He was taken to Can-n for trial, charged with having "too any associations." He is superintendent the Schleswig-Holstein mission in wangtung province.

Arrested with Pastor Paulsen were the ev. Paul Li, senior Chinese pastor of the ission church, and his two sons and a n-in-law.

To Director Olsen's suggestion about aving China, prompt reply came from issionaries of the Berlin and Rhenish cieties. They said they will stay where ey are as long as possible.

A Presbyterian executive, Dr. Lloyd S. uland, who visited Hongkong in De-mber, said American missionaries of s church were planning to come home. nti-American feeling is so strong that e missionaries are a liability to the hinese church.

trouble over picture

A Methodist woman missionary got ve days in jail recently for "alleged un-ise remarks" about a picture of Mao ze-tung. Photograph of the Chinese dic-tor had been placed on the wall of the hool where Dr. Marian Manley teaches. he was sentenced by a People's Court.

In many mission schools pictures of sus were replaced by pictures of Mao.

Miss Helen Ferris, Methodist member f the staff of Ginling College, created an proar in her classroom in November hen she corrected a student's theme to ad that "United Nations" rather than United States" forces were in action in orea.

A Baptist missionary, Dr. Dryden L. Phelps (son of the late William Lyon Phelps of Yale) was called home for questioning by American mission officials last month. In an article published in the American periodical, *Soviet Russia Today*, he wrote that Communist accomplishments in China are "the most dynamic change in human history." He said that the reorganization of Chinese society is "the most profoundly religious experience I have ever been through."

San Antonio checks up

Census takers in San Antonio had made the same discovery made in many other American cities. Almost everybody claims to have some church preference, but only about half are members of congregations in San Antonio.

A survey by the Council of Churches was made in 40,000 homes. Results indicated that 70 per cent of the people say they are Protestants of one variety or another. Non-Protestant Christians are 25.7 per cent of the population. But only 58.7 per cent of the people actually belong to or attend churches in the city.

Postcard campaign

This month "Anti-Vatican-Embassy" postcards were selling at 35 for a dollar. For $1 the "Protestants and Others United for Separation of Church and State" would send anybody 35 postcards imprinted with a cartoon showing an American eagle angrily pricking a soaring balloon. The caption is: BUST THAT BALLOON! Message on the card is:

"A few months ago, President Truman announced he was considering appointing a full-time Ambassador to the Vatican. This was a 'trial balloon.' If you value American liberty, if you think democracy is worth keeping, write (1) President Truman; (2) Both your Senators that

there must be no U.S. Ambassador to the Pope!"

The postcards are intended to be mailed by Protestants to their friends to start an avalanche of letters to the White House and Capitol. Roman Catholics, says POAU, are lobbying in favor of a U.S. ambassador to the Vatican.

People at prayer

Maybe there had never been a time when Americans were more serious about praying than they were this month. Public prayers for peace were being said in every crossroads village and along the biggest city streets.

In Huntington, Indiana, prayer meetings were held in the courthouse each Wednesday noon. The Wilmington, N. C., city council asked all churches to rin their bells at noon each day, summonin people to prayer. These reports are typica of many received in late December.

President Harry Truman had decide to summon Americans to prayer in th Christmas spirit of peace and good wil among men. That probably cancelle out a hot note he had written to Rep resentative F. Edward Hebert of Loui siana refusing to propose Dec. 24 as a day of special prayer for peace. Th president told Congressman Hebert h was sorry the sentiments expressed in hi letter of Dec. 5 "were not thought of be fore Nov. 7" when the political campaig in Louisiana was "carried on in a manne that was as low as I've seen."

KNEELING FOR PRAYER IN PORTLAND, OREGON
Pastor Walter J. Knutson conducts prayer meeting in St. Mark's (ULC) Church

"Let All the People Pray"

Shoppers, businessmen, students, office workers and housewives came to the Chicago Temple during 11-hour prayer vigil

Christian problem in India

Things might have gone very badly for Christians in India when that land won its independence from Britain. The Christians as a small minority among the vast Indian population might have been banned from going on with their work of converting Hindus.

But India gave the Christian churches excellent treatment. In the constitution adopted a year ago Christians were assured of their right to "profess, practice, and propagate" their religion.

There had been some restrictions on the number of missionaries permitted to come. The rules are that anyone who has been a missionary in India before Aug. 5, 1947, may come back. When missionaries retire they may be replaced.

But the number of missionaries cannot be increased unless there is proof that either (1) the work they will do cannot be done by Christians of India, or (2) that the work of a mission is being enlarged or extended.

According to these provisions 650 missionaries were allowed to come in 1949, and 400 in nine months of 1950.

Biggest problem was the schools. Under British rule there had been government grants to support the Christian schools. Some grants are being continued, but under strict regulation.

In Pakistan for a while there was a rule that Christian schools had to give their pupils lessons in the sacred book of the Moslem religion, the Koran. That requirement was withdrawn after violent protest. In India there was some objection to the use of Christian books in schools.

School problem in Travancore

Tension was developing in late 1950 in the South Indian state of Travancore-Cochin. In that area Christians are more numerous than anywhere else in India—one third of the population.

Government officials ruled recently that all appointments to teaching staffs of Christian schools must be made by the government. Eighty per cent of the income received by the schools from all sources (including grants from America) would have to be turned over to the state department of education, and spent according to government decisions.

Sharp opposition to these regulations came from the Church of South India. Mission school authorities said they would "take appropriate action to preserve our freedom."

Extremist Hindu groups throughout India have been agitating against Christians, particularly the Maha-Sabha Party which demands that India be a Hindu state. This party is seeking to increase its power in the Indian Congress in the spring elections.

The Hindu "Mandalam" group in Travancore-Cochin is seeking to win back to Hinduism all converted to Christianity. Christians who return to Hinduism receive higher caste status than they had before. Their children may attend high schools and universities without charge.

The Mandalam group declares that if it wins in the spring elections it will increase restrictions on Christian missionaries, and may forbid further conversions to Christianity.

Orthodox churches get Americanized

Long-bearded fathers of the Eastern Orthodox churches have gradually accustomed themselves to practices of American church life. In November four Orthodox churches lined up with 25 Protestant communions as members of the new National Council of Churches.

Last month one quarter of the Albanian Orthodox Church broke away from authority of the church in Albania, setting up new leadership under the anti-Communist Patriarch of Istanbul. Bish Marco Lippa arrived from Turkey to le the new group. The rebels said that some U.S. Albanian Orthodox churc Communist textbooks are used in Sund schools.

Metropolitan Anastasius, primate the Holy Synod of the Russian Orthod Church outside Russia, came to N York last month to conduct church me ings of his group. The church is planni to transfer its headquarters from G many to the United States. This was t first time this church had held its syn meeting (*sobor*) in the U.S.

Russian Orthodox Church of No America—which has recognized the sp itual but not the administrative author of the Patriarch of Moscow—agreed a synod session last month to cut all t with Russia. No longer will the na of Patriarch Alexei of Moscow be me tioned in prayer in the churches.

Eventually the two Russian Orthod groups in America may merge.

GREEK ORTHODOX PRELATES MET IN ST. LOUIS
The beards are their badge

ARCHBISHOP TURKOVICH
Russian Orthodox primate in America

No water for parochial school

Nobody had ever sent the St. James' parochial school a bill for its water supply in Falls Church, Virginia. The city-owned water system didn't bill the public schools, and without asking any questions had also given free service to the Roman Catholic school.

Last month the Falls Church council decided it may be making a mistake. It was a violation of Virginia law to use public money to support a church institution. Beginning Jan. 1, the parochial school would get no more free water.

Test case was brought into the circuit court at Jefferson City, Missouri, last month on a charge that schools administered by the Roman Catholic Church are receiving state aid. Motions in the case were heard by Judge Sam C. Blair. Trial of the case will probably take place in March.

Charge that a parochial school at St. Donatus, Iowa, was supported by public funds has been dropped. The Roman Catholic Church assumed complete support of the school on Dec. 1, the local school board will open a public school which Protestant pupils may attend.

People gave clothing, shoes

Lutheran World Relief shipped more than 1,250 tons of relief goods, valued at $635,145, to five countries during November, it was reported by Bernard A. Confer, LWR administrative secretary.

Bulk of the November shipments consisted of food, most of it being surplus commodities received through the U.S. Department of Agriculture. The cost of transporting and handling the surplus commodities was met by contributions to CROP (Christian Rural Overseas Program).

Food gifts included 1,087 tons of powdered milk, powdered eggs, cheese and butter, which went to Germany, Austria and Arab Palestine. CROP also provided two carloads of wheat which went to Palestine and Yugoslavia.

Fifty tons of used clothing were sent to Germany and Palestine. LWR purchased 15,000 pairs of repaired shoes, of which 10,000 went to Palestine and the remainder to Yugoslavia.

Receipts at the Easton, Pa., LWR warehouse totaled 165,000 pounds during the month, more than twice the October total. "Prospects for December look very good," said Mr. Confer, "as word has been received that there was a good response to the Thanksgiving drive and many shipments are on the way to the warehouse."

Omaha did well

From Omaha Lutherans during 1950 had come 36.5 tons of clothing for needy people overseas. Included in the four carloads of supplies they had shipped to the Easton warehouse were things they

had gathered in 60 communities in Nebraska, Iowa, and Kansas.

Eight trucks were secured from Omaha business companies to travel through the area around the city. Longest trip made by the trucks from Omaha was 265 miles —to Smith Center, Kansas, where 12 congregations had piled up their gifts.

Two organizations—Lutheran Men of Omaha and Lutheran Women of Omaha —organized their campaign carefully, secured extensive publicity, enlisted hundreds of volunteer workers to make the collection. President Lorin J. Wolff of the ULC Midwest Synod led the campaign in the Lincoln, Nebraska, section. Kountze Memorial Church (ULC) and First Lutheran (Missouri) of Omaha tied for biggest results in any congregations.

Brevities

A room in downtown Dallas, Texas, will be provided in a Presbyterian church where business people can bring their lunches at noon. Coffee will be served. Once each week a 30-minute service will be conducted during the lunch period . . . Five minutes before classes begin in a junior high school in Enid, Oklahoma, a religious program is conducted each morning by means of a loud-speaker system. A pupil reads Scripture verses and gives "a thought for the day." Pupils say the program helps them "start the day right."

Labor union members should be encouraged by their leaders to become church members, it was proposed at the State Industrial Union Council (CIO) in Austin, Texas, last month. The churches and the unions share in believing that "material things are created for the use of all mankind, and that all men are created equal and should enjoy the fruits of their labor," it was said.

Methodists will spend $14,134,566 for missions in 1951-52, it was agreed by their executives last month. This sum will finance both overseas work and home missions. Thirty-four foreign missionaries and eight deaconesses were commissioned at the December meeting. Total Methodist membership is 8,935,647, it was reported; a gain of 143,078 in a year.

A choir for people who can't sing was organized at Highland Park Methodist Church, Richmond, Va. Some people who aren't good singers get a lot of pleasure out of trying to sing, said Pastor James L. Robertson. . . . No secular music (wedding march from Lohengrin, "O Promise Me," "I Love You Truly") will be permitted at marriages in Roman Catholic churches of the Monterey-Fresno diocese, ruled Bishop Aloysius Willinger.

WOMAN MINISTER

The Rev. Margaret Blair Johnstone was elected pastor of the Union Congregational Church, Groton, Massachusetts, in a competition with 29 men candidates. She is 37 years old, married (her husband is a photographer), has two children

World News Notes

High cost of living

No housewife needed to read government reports to learn that the cost of living had gone up in the U.S. Some sort of price control would be popular with most people.

In 10 years the cost of living had advanced 75 per cent. After sliding down a few notches from the 1948 peak, costs had risen again after the Korean battle began in late June. Food prices were the biggest item in the increased cost of living. They were more than twice as high as 10 years earlier.

Butter went up 4 cents, eggs 18 cents, coffee 7 cents in six months following the Korean attack. In late autumn the prices of fresh fruits and vegetables led the way up, increasing 7 per cent in the last two weeks of November.

To make up for the bad news about prices, there was some comfort in the fact that family income was rising too. From 1944 to 1948 the median family income had increased from $2,500 a year to $3,200. Half of the families in the U.S. now receive less than $3,200, and half receive $3,200 or more. Twenty-one per cent now receive $5,000 or more (in 1944 only 12 per cent).

Plenty of husbands

If American life can proceed tranquilly for the next 20 years, there ought to be enough husbands for all the girls who want them. U.S. Census Bureau estimate on Dec. 4 was that there are an extra 431,456 males 20 years of age and younger in the country.

Number of girls and young women was thought to be 26,750,272. Of this number 811,197 are already married. There are 27,181,728 boys and young men under 21, and 173,628 of these are now married.

Among Americans under 21, whites outnumber non-whites 87.9 to 12.1. Of the American youth, 57.8 per cent live in cities, 22.9 in rural areas, 19.2 on farms.

For U.S. church school superintendents who want to check their Sunday school enrollment against national averages in each age classification, the Census Bureau says there are:

16,364,000	(30.4 per cent)	under 5 yrs.
13,283,000	(24.6 per cent)	5 to 9 yrs.
9,246,000	(17.1 per cent)	10 to 13
8,571,000	(15.9 per cent)	14 to 17
6,472,000	(12 per cent)	18 to 20

Young executives in trouble

Men who start out full-steam to make a big success of their careers in business often slow down to a crawl before they reach 50. Three physicians reported on the situation last month in the *Journal of the American Medical Association*. "For many years we have seen young business executives in their early forties or fifties who became utterly exhausted," they said.

These men who push themselves too hard gradually lose their capacity for getting pleasure out of life, the doctors agreed. They lose enthusiasm, get bored, don't like the people they work with.

Some reasons they run down quickly: they rush off to work without adequate breakfast, although for a man at a big desk "food is of paramount importance because he is using his brain constantly." Another problem was chain-smoking. Executives do it to build up their blood sugar level, the physicians reported, "but excessive use of tobacco depletes the blood sugar level and causes relative hypoglycemia."

Not so many careers

The old-fashioned idea of a woman getting married and having children is becoming popular again. Ambitions to be senators, surgeons, or some sort of executives were being given up in favor of being wives and mothers.

At Vassar College—top-flight women's school—95 per cent of the students said they wanted to be married and have children before they are 30. College women for a quarter-century have been the group least likely to get married, and have the lowest birthrate of any group.

But Vassar girls told the people who had spent a year surveying their state of mind that at least one-third of them hope to be married within two years after finishing school. Twenty-three per cent were engaged by the middle of their senior year.

After their children grow up, the Vassar girls say, they would like to get into some kind of career outside the home.

Competition

In the Soviet zone of Germany, the Russian version of competition has been getting a work-out between privately owned retail shops and government stores. The little shops can carry only the articles listed under the rationing system, although they are generously permitted to sell salt and vinegar on the side. Government-backed stores carry anything at all, but with most prices way over the head of the average consumer.

There are similar tactics in the hotel business. In a small resort town on the Baltic, the government hotel was getting very little business. People flocked to privately owned inns. A regulation was soon sent out forbidding these seashore hotels to serve seafood meals. Such food could only be purchased at the government-subsidized hotel. Slowly but surely the private hotels folded up. Now the Russian-directed hotel handles all the business.

Viva Il Duce

In Italy, a reviving fascism has already produced 12 new weekly papers. Many former Fascist leaders, now set free from imprisonment, are returning to positions in public life. Some have worked their way back into the press, the foreign office, the schools, the courts.

So far the movement has not become unified. Segments of Italian youth and "homesick" politicians, remembering the days of glory under *Il Duce*, remind each other that Mussolini was "fighting the good fight for civilization": against communism. Dissatisfied with the terms of the peace treaty—signed between the victorious powers and Italy—they turn most of their resentment on the British, who "stole" Italy's colonies in order to give them independence.

Nobody paid much attention to these "fascists" until organized meetings of a large group were broken up in Bari. A clamor went up in the press, some papers demanding that the Fascist groups be banned by law.

Around about

A new traffic hazard had been added last month. A helicopter trying to make an emergency landing collided with an automobile along a road leading into Washington. A Rockville, Md., family was traveling along peacefully on a Sunday afternoon drive when the aircraft skimmed over the treetops and crashed into their car. Half a dozen people in the two vehicles were injured. . . . Somebody in New York state ordered a telephone for his house, and the New York Telephone Company came and put it in. That made 5 million phones in use in the state—almost one-eighth of the U.S. total.

THE DILEMMA which confronts the United States and the United Nations is one of the most fateful to be faced in the modern era. The hard facts of the situation in Asia may impose on the western nations a choice between all-out war with communist China or conciliation on China's terms.

War with China

THE CHOICE might seem an easy one: accept war rather than make concessions. But the consequences are painful to contemplate. War with China, with its huge area and almost unlimited manpower, might bleed the U.S. white. Any hope of victory would demand total mobilization, both military and civilian.

The demons of race hatred would be let loose. With the sentiment "Asia for the Asians" already increasing in strength, a war waged by a western power against a major nation of Asia would crystallize the Oriental fear of domination by the Caucasian west. Those parts of Asia which are trying to remain neutral would almost inevitably fall into the communist camp.

When U.S. forces once become fully engaged in Asia, there would be nothing to hinder Russia from marching into western Europe and occupying the entire continent. That is what Europeans fear most. They know the diabolical ferocity that would be loosed on the victims of occupation. They have heard in other lands the knell to human freedom that would be sounded in their own.

U.S. military and political leaders realize that Russian victory in Europe would be the ultimate calamity. Western Europe, with an industrial potential almost equal to our own, would swing the balance of power strongly and perhaps fatally to the Soviet side. The U.S. would have to fight desperately for survival.

Conciliation

THE ALTERNATIVE to war with China, with its companion danger of Russian invasion of western Europe, is hardly more palatable. The free world, having had a taste of challenging aggression with seeming success, would find it a bitter pill to swallow to come to terms with an aggressor. This course would surely be labeled appeasement. And yet conciliation may be the only way the western nations can avoid war.

Whether or not the U.S. and the UN will choose this alternative depends a great deal on what terms China is willing to accept. Backed by Russia, and recognizing the dilemma of the west, China may be expected to drive a hard bargain. Korea and Formosa will be talking points, but the keystone of her demands will be recognition of the Chinese communist regime by the UN. On this one point may hinge the decision between a war for which we are not ready and a truce which would buy us priceless time.

Dilemmas are not comfortable. But in the next few fateful weeks the decision must be made. Few of us would want to change places with those in whose minds and hearts the issues are being weighed. The least we can do is to refrain from carping criticism. A real service would be to pray earnestly that God will bestow on our statesmen a wisdom greater than their own.

—ROBERT E. VAN DEUSEN

The Rev. Mr. Van Deusen is Washington representative of the National Lutheran Council and a staff writer for "The Lutheran."

THE CHIEF CAN'T SEE

By WESLEY L. SADLER

A Christian doctor is in competition with the African witch doctors. When the witch doctor wins, the patient loses

WHILE I WAS ATTENDING a special session of the court I discovered that the chief was blind. It was in Zorzor, one of the most important centers in Loma country. The chief was standing quietly, his arms relaxed at his side, his long robe adding grace to a natural dignity.

My thoughts went back to the days when I first knew him. He had always shown an interest in the Christian mission and had given his support to the establishing of a church and school and clinic in his town. To visit his town was to be received graciously. He always had a house prepared for my visits and came himself to greet me with kindliness.

He was good in other ways. He was interested in the well-being of his people. I was often impressed by the signs of their loyalty to him. They seemed glad to have him for their chief. A dozen times I had seen him walking through his town or through Zorzor with 10 or more followers, people who followed him because they enjoyed being in his company.

MY THOUGHTS came back to the present as the chief concluded his remarks to the president of the Liberian Republic and returned slowly to his seat. And all of us, from the president to the humblest man in the farthest corner of the court, wanted to reach out a hand to assist him.

That evening we were honored to have the president as a guest at a dinner given in the home of Dr. and Mrs. Lowell Yund. We discussed the court session, which the president had journeyed from Monrovia to conduct. And of course we talked about the chief's blindness. The president asked Dr. Yund if the chief's sight could be restored. The doctor replied that it could—that the blindness was caused by cataracts.

If Dr. Yund said the chief could be healed, then he could, for I had found the doctor inclined to be cautious in his statements. The doctor said he would send to the States for instruments to perform the operation.

I DO NOT LIVE in Zorzor, but in Wozi, a small village in the high forest, and I did not see the doctor for several days after that. We corresponded, however, sending our letters back and forth by messenger. About three months after becoming aware of the chief's blindness I received word that the instruments were on their way. In that letter the doctor added, "I have given the chief another examination. There is no doubt that the cause of his blindness can be removed. He is in good physical condition and I can perform the operation as soon as the instruments arrive. Incidentally, the chief

---

This article by a missionary in Liberia describes the steady progress of Christian physicians in introducing modern methods of healing among primitive Africans. This month the United Lutheran Board of Foreign Missions is appealing for $50,000 to help equip a new hospital which will strengthen the missionary doctor in his merciful work

MEDICAL MISSIONARY AT WORK
Operating room in Liberia

appears rather eager to have the operation performed."

Then the instruments arrived. Everything was ready. I had arranged for the doctor to send me word so that I could be present for the operation and gather material for writing an article. I had already written a large part of the article in my mind, even selecting certain words and phrases. This operation would mean much for the cause of the Christian medical mission in Liberia. The people would publish abroad the (to them) miraculous healing of their chief. This would have an effect on hundreds and hundreds of people who still clung to the old medicine men and their "medicines."

It was a pitting of the *new* against the *old,* with the whole chiefdom sitting in the gallery, following with incredulous eyes the movements of the Christian doctor in the operating theater.

Then the blow fell. A medicine man—a zowo, that is—from French Guinea visited the chief and persuaded him to allow him to use his "medicine" to restore the chief's sight. Anger and pity and disappointment threshed through my mind.

Dr. Yund and the chief's favorite nephew—a young man preparing to be-

come a medical assistant—visited the chief at once. They found him in a dark room (part of the zowo's prescription for a cure), and under orders not to converse with anyone other than those appointed to care for him. The chief did discuss his condition with Dr. Yund but would say nothing about the secret measures taken to procure the cure.

A few weeks later word was received that the chief's sight was decidedly improved. He could distinguish objects without difficulty. Dr. Yund visited him and verified these reports.

The chief was rejoicing, of course. And his people shared his happiness.

SHORTLY AFTER THIS I had to go on a long trip and the center of my interest shifted to the students with whom I worked on that journey. I did not see or hear about the chief for over a month. Then one day the doctor and I had business in his town and we stopped to pay our respects. The chief was in his court, sitting in a large hammock. Standing before him, I greeted him as befitted his position, and put forth my hand to snap fingers with him. He looked at a point above and to the right of my head, said *"e vaa,"* and stretched out his hand, missing mine by about eight inches.

He could not see.

THERE WAS NO I-told-you-so in our conversation as we returned to Zorzor. Both of us were genuinely grieved at the misfortune that had befallen our friend. Dr. Yund had examined the chief's eyes again, and found that there was no hope for his recovery. A condition now existed which had not existed before the treatment administered by the zowo.

The permanent blindness of the chief is one of the more spectacular signs attesting to the grim and continuing struggle of the old way against the new, of "medicine" against medicine. The medicine men still have the upper hand. Their patients outnumber those turning to the mission hospital for help. Their success, however, is not equal to their enthusiasm and loud talking. I am convinced that some of these men are sincere and possess suitable remedies for minor ailments. But all of them have a medicinal blind spot: it is not the natural cause that must be ascertained before treating an illness, but the supernatural one. And all medicines, from those used to stop bleeding to those used to appease an evil spirit, are known by the name: *saale.*

Some of the present patients in the hospital came to us following the failures of the zowos. One boy, a lad of about 12 years, was finally sent to the hospital in desperation after the fumbling and bumbling of the local zowo. Dr. Yund found he had an advanced case of tuberculosis.

THE NEW MEDICINE—the *wui saale*—the foreign medicine, the people call it—is gaining ground. People as far as 18 hours' walk from Zorzor are journeying to the hospital, bringing their sick and sometimes their dying. Four hundred fifty people attended the clinic last Friday morning. The number of patients who are given beds in the hospital reaches 40 or more each day of the month.

Not so very long ago a woman was delivered of a baby by a Caesarean section, to her everlasting amazement and, I am sure, disbelief. Not long ago a man was relieved of a 30-pound lump of anchor-like flesh, the result of elephantiasis. Before, he crept. Now he leaps.

Today a man visited me on his way from the hospital. After four weeks there all he had to show for a broken arm, a broken finger, a gunshot slug through the wrist and finger and one

lodged in his leg, were five scars and a piece of gelaming white bandage.

MOTHERS AND NEWBORN BABIES make up a large part of the patients at the hospital. Lives of many of these mothers and babies would have been lost if they had not come to the mission doctor. But it is the surgery at the hospital that makes the most spectacular impression.

Several years ago Dr. Earl Reber operated on a woman to relieve her of 40 pounds of useless flesh, a surplus which she supported by a sling around her neck. She and her useless and painful appendage and her sling were a familiar sight to the people of her village. When she returned there, free and easy-moving and upright, there was a figurative rubbing of the eyes on the part of her neighbors and an unvoiced exclamation, "It's gone."

In the nine years that I have been stationed in this area Drs. Moore, Reber and Yund have, in the field of surgery, completely routed the zowos. A hundred major operations are performed each year, and their cumulative effect is helping to undermine the beliefs in the old way. Most zowos claim that their "medicines" possess curative powers superior to those at the hospital, but not one of them attempts to offer competition to the surgeon.

A few weeks ago Dr. Yund invited me to witness a cataract extraction, one similar to the kind he had planned to perform on the chief. The patient was an old man named Debi. The operation was skillfully performed, completely successful. The same result might have been achieved in the case of the chief who chose not to seek the mission hospital's help.

We don't know, of course, exactly what the native doctor did to the chief, but recently Dr. Yund had an answer from an ophthalmologist in America to whom he wrote asking for information.

MISSION DOCTOR
Dr. and Mrs. Yund heal Liberians

"I cannot give a positive and conclusive answer to your question concerning the treatment given to the blind chief by the visiting medicine man," wrote the ophthalmologist. "But from your description of the patient's eyes I venture to say that the medicine man resorted to a practice reported to be used in parts of Africa for such cases. This consists, for the most part, of securing the patient's head in an unmovable position and then striking the eye sharply with a blunt instrument . . ."

And yesterday in Zorzor when I was visiting Dr. Yund, I said, "I'd like to take Debi's picture."

"You'll have to find him."

"Find him? Don't you know where he is?"

"He's around somewhere, but I can't say just where."

"Anything wrong?"

"No. He's visiting old friends and places that he is seeing for the first time in 10 years."

HALLOWED BE THY NAME

By RAYMOND T. STAMM

This is the second in ten studies of the Lord's Prayer. When we pray that God's name may be holy, we humble ourselves before the Almighty

WHAT IS A NAME? Is it true that a rose by any other name would smell as sweet? "Yes," says the Electrical Brain, "for a name is only a pattern of holes punched in a tape." But when we psychoanalyze the electronic emotions of this machine, we find that it has no heart.

It can multiply 10-digit numbers with the speed of light, but it has no conscience, no reverence for God, no regard for men. Christ or Antichrist, three for the Trinity or 666 for the Beast, the name does not matter to the Iron Calculator. So the operator must choose. He can feed his machine with the simultaneous equations of Blunderland, "ambition, distraction, uglification, and derision," and *dis*hallow God's name. Or he can supply the missing heart and multiply the grace and peace of our Lord Jesus Christ.

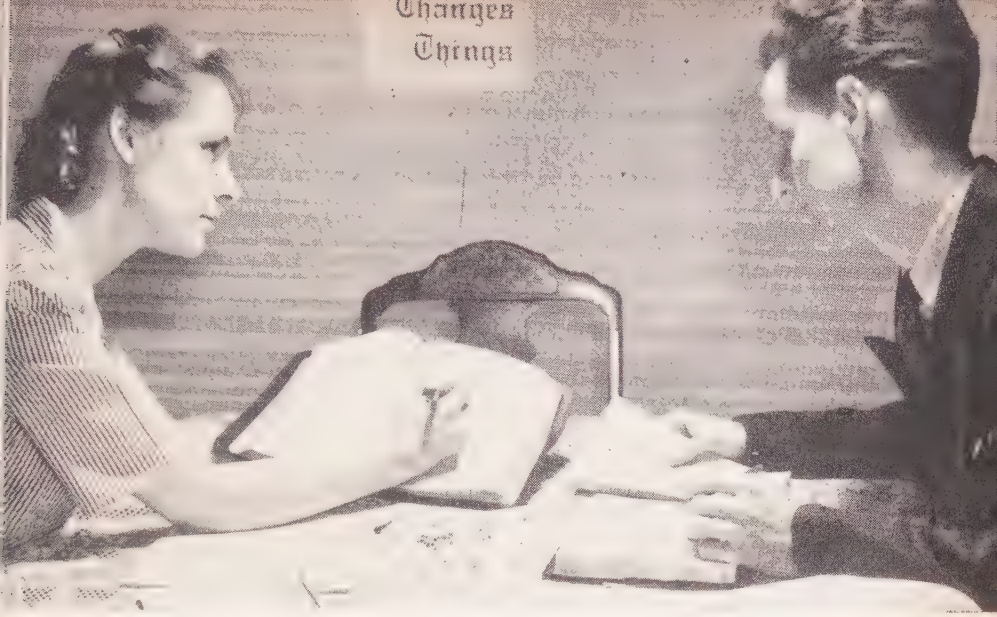
WHEN GOD'S NAME is reduced to holes punched by the skeptic in the atheist's tape, man is bound to be deprived of his Biblical Bill of Rights and Duties. In the Bible a man's name is the man himself. Utter it, and you have him with you as on a television screen. Forget it, and apologize with, "Your face is familiar, but I can't recall your name," and it is you who have lost face with him. For you do not know him at all.

In Hebrew, a person's name is his character and standing in his community—his glory. A man's glory includes everything that causes him to be looked up to by his neighbors and gives him "weight" in their counsels. The corresponding Greek means "think," "suppose," and "seem." A man's glory or shame is how he seems to others, what other people think of him.

In God's sight a person's name includes all that he is and is to be (Psalm 139; Revelation 2:17). A good name lives forever and no adding machine can figure its price. But the name of the wicked rots of itself, and zero is all that is left.

THIS VITALISTIC CONCEPTION of a name underlies the Hebrews' thinking about God. They called him "I Am," meaning that he is the cause of all that exists. He is the only God, and he is "jealous" of his name. He is "merciful and gracious, slow to anger, and abundant in loving-kindness and truth" (Exodus 34:6). That is what makes him holy, hallows his name, and determines the kind of Father he is, and the kind of sons he wants. The essential element in his holiness is love, which leads him to incarnate himself in Christ, to overcome all that defiles and separates his prodigal children from him.

His goodness, like his sunshine and his rain, is impartial, but is not softness toward the badness of men (Romans 1:18-32). The idolatry of a life misspent recoils on the sinner and lays a cross on his children and on his neighbor's children, and therefore on Jesus, throughout all generations. Never has God broken his word, and never, in all the changes of his unfolding future, will he go back on his promises.



HALLOWING THE NAME of such a God requires us to live so that others may get right ideas about him and learn to love him too. This means to live according to the Sermon on the Mount and the mind of Christ as revealed in Philippians 2 and I Corinthians 13. To live thus, we must learn to spell God's holy Name. History shows three fatal misspellings. They are "I," "It," and "Other."

In Lucifer's Spelling-book, Superman spells "God" with his own capital "I." Like Caliban, "flat on his belly in the pit's much mire," he imagines that his god is altogether like himself, cruel, arbitrary, and ill at ease. When pride goes to his head, he boasts of being a self-made man who owes nothing of his success to the help of others. Playing God, he builds an altar to his photogenic self and demands daily offerings from lesser men.

FOR PROPAGANDA, he concocts a hideous ideology. He knows how to make puppets of the fears and ambitions of the little men at the base of his social pyramid and of the middle men in its center. Thus he forces their cowardice to crown him in the place of God. And they, who would do likewise if they were the Big Boss at the top, are in no position to complain. Superman then outdoes Lucifer, who only says, "I will make myself like the Most High" (Isaiah 14:14); whereas Superman says, "I will take 'God the Father Almighty' out of the Creed. For I, the Revolutionist, am the Most High." But there is a structural flaw in his rocket. It is the notion that a man can be God, which is the devil's first lie. His space ship is not even a puff of star dust in the tail of a comet (Jude, vs. 13).

SUPERMAN'S buzzing glory could be deflated more easily if it were not for our habit of saying "it" when we ought to say "God." There is a world of difference between "It rains" and "God causes the rain to fall." When we call the universe "it" or "nature," we have an illusion of mastery. We can pry loose "its" secrets and make "it" our slave.

But when "it" does not rain, or grow, or heal, and when by reason of sin life hangs in doubt before us, we are glad to come home and say, "Our Father"—"Thou" and "He." But "He" is a person with a will who cannot be reduced to a mathematical formula.

If we say "it" when we ought to say "God," we help Moloch the Revolutionist to make an "it" out of man—to rob him of his name, to screen, purge, enslave, and stuff his ears with the lie that tyranny spells "freedom" and that a police state is a "people's democracy."

ANOTHER REASON why man's Napoleon complex is so hard to cope with is because many Christians have adopted Humbleman's Speller, published by Disillusionment and Dismay, *Un*limited. Whereas Superman denies God, or imagines that God is altogether like himself, Humbleman believes that God is *entirely* different. His first word in every lesson is not "Father" but "Other." According to his spelling, we should pray this way:

"Our Father in heaven—*ours* only—who art wholly Other than man, hallow thy name in us, for *we* can do nothing to hallow it. Bring thy kingdom to us, for *we* have nothing to do with its coming. And lead us not into the temptation of activism, but make us repent, accept, believe, obey, and be grateful, and duly pessimistic of human achievement, knowing that thou needest not service such as *we* can bring."

Here we have a spirituality that is liable to fall over backward into materialism, and a super-humility that may be only pride in reverse. To know that God is *totally* Other than man we should have to know all about God and all about man.

It is just as possible for a humble man to make an idol of his humility as for a proud man to worship his pride. And there is no pride so callous, so divisive, so fatal, as the pride that besets those who claim that their nation, or denomination, alone is God's "chosen people," and who change the "our" of "Our Father" into "ours," and refuse to join with outsiders" in praying the Lord's Prayer.

HAPPILY THERE is a better Speller, edited by St. Paul, and published by Soberman and Co. It teaches us to think "soberly" of ourselves, neither more nor less highly than we ought to think (Romans 12:3). From A to Z its lessons are based on the Introit for Whitsunday, "The Spirit of the Lord filleth the world." God is spelled "Immanuel, God with us."

This spelling is based on God's grace-gift of faith in Christ, our sole reliance for salvation. It is a faith that believes, receives, acts, adores, and thus hallows God's name, simultaneously. As a gift of the Spirit, it has no limit (John 3:34). The believer becomes a pioneer in spiritual television and a co-worker with God to create a kingdom which redeems the individual and transforms society.

By rejecting "It" and "Nature," "Luck" and "Chance" as substitutes for God, he prevents that dropping of the letters H and R from "Father," which spells the "Fate" that imprisons our boasted science.

SOBERMAN AVOIDS Superman's pride—which deifies man—and Humbleman's paralysis—which leaves politics and economics to the tender mercies of the Marxian Revolution that denies God and degrades man's name to an alias, to infiltrate and sabotage his kingdom. Christian counteraction is to hallow God's name, beginning in the family, where each member so lives that "Father" becomes our best and greatest name for God. From there it will spread in church and school and state unto the uttermost parts of the United Nations.

Newspapers Are His Pulpit

Editor E. E. Keister has pioneered a series of newspaper ads which bring the message of the church to millions of readers every week

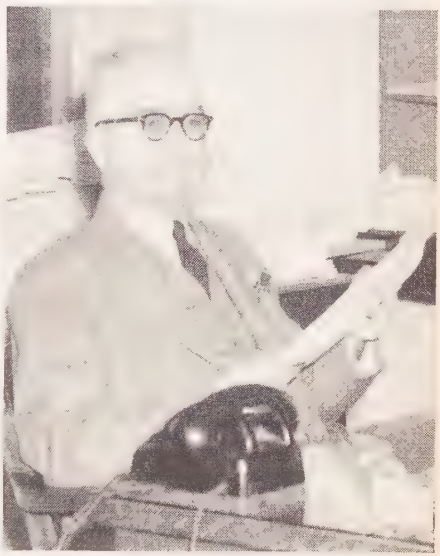
When quite a young man E. E. Keister made his first trip to New York City and among other places visited the stock exchange. He wanted to go in, but was barred at the door of the well of the exchange.

Business for the day had just closed and the floor was covered with ticker tape. Men and women were rushing in and out, and our young sightseer could not understand why his presence was questioned. So he returned to the main entrance, tucked a newspaper under his arm, and set off at a fast pace following the hurried tide. To meet the exigencies of the situation he had become an inconspicuous part of the throng and was not further questioned.

This story is typical of Mr. Keister's perseverance, one of the characteristics that has played a big part in his accomplishments.

Mr. Keister was born and reared in the small town of Strasburg in the beautiful Shenandoah valley of Virginia. His public school education took him through the seventh grade. At 17 he became a railroad telegrapher. Eager for more educational advantages, he employed a private tutor after working hours and was able to enter Roanoke College in the class of 1913.

For 32 years Mr. Keister has been in the newspaper business. First he purchased the old home-town weekly, the *Strasburg News,* and from it developed a string of five weeklies. In 1932 he consolidated these weeklies into the *Northern Virginia Daily.* Many of his friends



E. E. Keister
A new idea

feared for this venture, for Strasburg at that time had a population of only 2,000. Even today Strasburg is one of the smallest (if not the smallest) towns in America with a standard-size daily newspaper with Associated Press service.

In recent years the paper has prospered, however, and now boasts an audited circulation of 7,530, which is more than three times the population of the town of publication. In addition to his newspaper and printing business, Mr. Keister also owns and operates one of the largest dairy farms in the Valley of Virginia.

During the years Mr. Keister has had numerous experiences with advertising enterprises. For a number of years he served as president of Shenandoah Val-

A Keister newspaper ad

They're afraid of this picture...
IN RUSSIA
If we lived behind the iron curtain, the editor of this newspaper would be a doomed man. For printing *this picture* he would already be awaiting "trial" before a "people's court."
For this picture says there is a God!
And it says that men and women and boys and girls, whole families worship God!
And it says that even in such a day as this, when cruelty hatred and oppression are rampant in the world, people can come to Christian churches with courage and hope shining in their faces. Yes, people can depend on God and find Peace and Happiness.
Small wonder they fear this picture in Moscow. Its gleaming spire set up in a land of fear and shadow, might crumble the Kremlin!
But you and I... in America... we're not afraid of this picture. We'll be *in* it, with our families, next Sunday!
HOLY BIBLE
THE CHURCH FOR ALL . . .
ALL FOR THE CHURCH

ey, Inc., a regional Chamber of Commerce, the prime objective of which is to advertise the tourist attractions of the scenic and historic region.

During the last war period Mr. Keister was in charge of the U.S. Treasury Department's newspaper war bond advertising for the three states of Virginia, Maryland, and West Virginia, and with the help of several assistants succeeded in placing a continuous series of war bond ads in approximately 200 newspapers.

ALTHOUGH BURDENED with many business and civic duties, Mr. Keister always took his church obligations seriously. For 30-odd years he has been a member of St. Paul's Lutheran Church Council and has served equally as long as superintendent of the Sunday school, during which time the attendance has increased more than 50 per cent.

Recently he has spearheaded a drive for an educational building fund, which now stands at approximately $25,000, and to supplement this fund he has induced a number of parishioners to make the church a beneficiary in their wills. He believes the church is forfeiting annually large sums of money because little effort is made to induce members and friends to remember the church and its institutions in their wills.

Some years ago Mr. Keister served a stint as a member of the United Lutheran Church Board of Social Missions. Currently he is a member of the Executive Council of the Lutheran Synod of Virginia and a trustee of Roanoke College.

WITH THIS considerable newspaper, advertising, and church work experience, Mr. Keister has long felt that the press should be more generally used to awaken the American people to the need for the church in their collective and individual lives. In 1943 he began his study of what had been done by way of church advertising in the secular press. He contacted numerous newspaper people, church promotion executives, and a number of ad-

The ads have human interest

vertising men of national repute. It was agreed that the problem was largely one of education.

Church statistics showed that only about one-half of the American people were members of churches and many of those inactive. Literally millions of Americans have been looking upon the church as not essential—on a par with clubs, fraternal organizations—or a means of social activity.

Consequently millions of Americans have no spiritual or religious anchorage. Their sense of values is distorted, and we have a great wave of racketeering, crime, and juvenile delinquency, says Mr. Keister. He says there are literally millions of American youth who are living by the principle that "anything they can get by with is okay."

MR. KEISTER believes that the Amer-

ican people must be re-educated to the fact that the welfare of the church is basic to our civilization, our democracy, our individual happiness and salvation. His problem was to work out a program that would be acceptable to and practical for the average American newspaper, which he insists is the nation's best advertising medium.

He was sure that stereotyped sermonettes and religious articles would appeal chiefly to those who were already faithful church members. He wanted to get over a vital non-denominational message each week that would attract the unchurched as well as the faithful. He therefore resorted to photography and art, and with attractive illustrations he combined brief and compelling script in parable-like stories of human interest.

On Aug. 5, 1944, the first Keister ad was published in the Charleston, W. Va., *Gazette*. During the more than six years intervening, Mr. Keister and his staff have produced more than 300 different advertisements in this series, all of which are furnished to the newspapers in mat form.

They may be run in any size from three columns by 10 inches up to whole pages. At the beginning of 1945, 12 newspapers were running these ads. Since then the usefulness of the program has grown until now the series is running regularly in over 550 newspapers from coast to coast in the USA and Canada. Literally thousands of ministers, church leaders, laymen and newspaper people have praised this program for its excellency and effectiveness.

Numerous ministers have volunteered statements that church attendance has increased. Many newspaper people have stated that the reaction to the program is so pronounced and the advertisements so wholesome and appealing that they plan to use the series indefinitely. No other religious feature has been so successful in so many papers over such a long time.

In order to keep the program on a high plane and to keep it from being improperly used, the policy of refusing to sell mats to anyone except established newspapers, ministers, or religious organizations has been steadfastly followed. Mr. Keister believes his program will be running in several thousand newspapers within a reasonable length of time if some national crisis does not intervene.

THIS PROGRAM of "newspaper evangelism" has already attracted the attention of many and varied church leaders. One outstanding churchman wrote that he knew "of no organization or individual doing more to bring the claims of the church to the attention of the secular press." Mr. Keister paraphrases this statement by his assertion that the Keister Advertising Service, now composed of over 20 full-time employees, is annually placing more Christian literature into the newspaper offices of America than any other organization.

Mr. Keister is proud of his accomplishment, but still prouder of his family. His wife was the former Miss Arline Johns of Lancaster, Pennsylvania, who received her schooling at the Shippen School of Lancaster and Wellesley College. She has aided much in the editorial work. Their oldest son, William Earl, received his B.A. degree at Roanoke College and his Master's degree at Columbia University, majoring in English. He is now in charge of promotion and has designed most of the recent advertising pieces that have gone out to newspapers, ministers, and church organizations. Their youngest son, John David, is also a graduate of Roanoke College and is now a student at the Lutheran Theological Seminary in Philadelphia.

LANGUAGE LESSONS

By REBECCA PHILLIPS

When DPs have found new homes in America, there's help we can give them in becoming adjusted to a new situation

IT IS A RARE OCCASION when three women, all neighbors, find themselves in a small living-room with nothing to talk about, no torrent of friendly chatter. However when Mrs. George Curlee and I faced the guest of honor in Gertrude Thies' home—the hostess was busy in the kitchen with last-minute preparation of her luncheon—there was silence.

Mrs. Pauls Nieberg, who we were invited to meet, recently arrived with her family from Latvia. She could not talk with us because she knew only a few English words.

It was an awkward silence. We smiled at each other and wanted so much to convey our wish to be good neighbors and make the Niebergs welcome.

AS I SAT on the lounge and glanced at a magazine profusely illustrated, a happy thought struck me. I motioned to Mrs. Nieberg to sit beside me, and together we leafed through the magazine. "Chair," I said, looking at some highly colored ornate chair on one page, and pointing to the one opposite us. "Chair," she repeated, a slight question in her voice and a twinkle in her eye.

"Table," I'd say, finding a table, and she would repeat it, beaming. And so we went through the pages of the magazine, finding some simple word quite often. Once she surprised me by pointing to a family group, before I could interpret. "Mama . . . Papa . . . Baby," she said, before I could speak, and all three of us laughed together at her proficiency in family talk.

Just then Mrs. Thies announced that lunch was ready. After we took our places she said, "Mrs. Nieberg and I talk to each other in German, for it is a language we both learned in our school days. If you don't mind, I shall ask the blessing in German, so she can understand."

And then she interpreted for us. There ensued a lively conversation. Mrs. Nieberg was so glad to be able to let out some of the pent-up thoughts in words.

IT SEEMED THAT she was happy over

the space given the little family of (unlovely term) "displaced persons," in their new cottage. She liked our shop windows, our brilliantly lighted streets, our big flower gardens, and orchards, which reminded her of the gardens and orchards in her own home in Riga. But she was very lonely.

"Papa" Nieberg, once a professor in a Latvian college, was busy at his new job with an industrial plant. Although he had learned quite a number of English phrases and could carry on a simple conversation, he was too tired at the end of a day to help her with his strange new vocabulary.

Pauls, once more studying to be a doctor, now an interne in a hospital, had long hours and had not found time to teach "Mama" in the evenings. There were too many evenings he had to work. Daughter Lydia, who in Latvia was studying to be a concert pianist and now played on radio networks, also found herself immersed in this new regime, so she could give little time to Mama's linguistic efforts.

She found herself isolated, she explained, not being able to talk with her neighbors. "Sometimes," she said, "I can understand a few words, but most Americans seem to speak very rapidly and when they talk fast it is as if a great sea was rolling down on me and I am drowned in words."

WE THOUGHT we understood. Then Mrs. Thies spoke the three magic words that changed the face of the day.

"I'll teach you," she said. "You come to me for an hour twice a week. We will talk together, using English phrases, and you'll be surprised how fast you learn." And so this good neighbor put aside her own household tasks for an hour on Tuesdays and Thursdays and the two studied the intricacies of the English tongue.

We waved to her approvingly as she passed on her way to Gertrude Thies' for this chosen hour. We encouraged her in every way possible, pinning a rose from the garden on her blouse when she began to say a few sentences in English, bringing her little gifts for the new home. One neighbor found the book, *Basic English*, in her bookshop and presented it to Mrs. Thies. This was used as a textbook.

ONLY THE OTHER MORNING Mrs. Thies asked if I would not like to come and sit in on one of these lesson periods. "You sit beside her and listen to her read," she said. Mrs. Nieberg was then more than half way through the book. So she read to me, with pleased eyes, looking up now and then for the approval she knew was forthcoming.

"This is a roof," she read. "This is the end of the roof. This is the top of the roof."

I pointed down the street. "We have a new roof," I told her. "The men put a new roof on our home last week, a red roof." I spoke slowly.

Her face lighted. "Ah!" she exclaimed, "you have a new roof, a red roof." She turned to Mrs. Thies. "She has a new roof," she echoed.

At last we could talk. Haltingly, it is true, but we could undertsand each other.

Soon the Niebergs will take out American citizenship papers.

Three little words: "I'll teach you."

A DEAF PERSON can't enjoy music, and anyone who puts his own pleasure first can't enjoy God. —RICHARD L. SMITH

It's Time to Think About Income Taxes

By BETTY LEE GOUGH

The amount you put in your church envelopes can be deducted in figuring your income tax

MOST PEOPLE KNOW that the money they contribute to church and charities can be deducted on the United States income tax return. But few know the hedges and restrictions with which Uncle Sam has ringed about contributions claims, to make it tougher for a dishonest few who have tried to use this legitimate tax deduction to bilk their Uncle up in Washington.

Here are questions that are frequently put to lawyers, accountants, and other tax advisors—together with authoritative answers that tell when you may make a claim, how, and for how much:

Q. Can I give a charitable contribution to any deserving case, and claim it as a tax deduction?

A. No. That is to say, you can't hand $5 to a beggar on the street and claim that $5 on your tax return. The Treasury Department rules that contributions are deductible if they are made to "any trust, community chest, fund or foundation organized and operated *exclusively* for purposes that are charitable, religious, educational, scientific, literary, or for the prevention of cruelty to animals or children."

THE CHURCH, SCHOOL, charity or cause to which you give must have been "organized or created in the United States or its possessions, or under our law." What's more, none of the earnings of the organization can go to the private profit of a shareholder, or to influence legislation.

Your church fits all of those requirements. So do legitimate, organized charitable causes, and non-profit schools. But you can't give to an *individual*—however needy and deserving- and claim tax exemption for the gift.

Q. How about the Boy Scouts? The college my son attends? Are organizations like these eligible for tax-free contributions?

A. They are.

Q. Is there any dollar limit on how much I can give?

A. There is a limit on what Uncle Sam will allow you to take off as an income tax deduction. The amount depends upon how much you make. You are allowed no more than 15 per cent of your adjusted gross income as a tax deduction.

Q. How do I take the deduction on my tax return?

A. That depends. There are two "forms," as most taxpayers know. The short form is designed for those with incomes under $5,000 per year. It allows John Q. Citizen to use a table which gives him an automatic deduction which amounts roughly to 10 per cent.

Some of those with higher incomes can also take the automatic 10 per cent by

figuring it up. The law provides for an automatic deduction of 10 per cent or $1,000—whichever is *less*.

If you figure your tax in either of those ways, your personal contributions cannot be taken off. They have already been included in the "average" 10 per cent figure.

Contributions can be taken separately if you use the long form and itemize deductions. If you were one of many who give the full, allowable 15 per cent of their adjusted gross incomes as church, charity, and school contributions, then the smart course is to itemize. This is also the money-saving course when medical bills were high, when there was a lot of interest to pay on loans, or other things occurred which made the personal exemptions larger than 10 per cent of adjusted gross income.

THERE IS ONE way in which you can have your 10 per cent deduction and claim your contributions, too. If you are in business for yourself, no matter how small or large the scale, you can make the contributions as a gift of the business, and claim them in computing adjusted gross income (which is the business's net income). Professional men such as doctors, lawyers and others are considered to be in "business" for themselves.

Q. I want to give a tract of land to my church. May I claim this as a tax deduction?

A. You may. *Things* as well as money have value, and the legitimate market value of a thing you give counts every bit as much as if you had converted it into cash and then given the money.

Q. The land cost $1,500 when I bought it twenty years ago. But it is worth $3,500 today. Can I claim the full $3,500, or only the $1,500 it cost me?

A. The fair market value is what counts. Claim the $3,500 your land would bring on today's market. There's only one hitch, you can't go over 15 per cent of adjusted gross income.

Q. Will I have to pay capital gains tax on the difference of $2,000 I "made" by converting it into a gift claimed for $3,500?

A. This is the one case in which a taxpayer can make a gain but pay no tax. You can claim the full, fair value and forget about reporting any capital gain.

Q. Suppose I first sell the land, then give the $3,500 to the church. Will the capital gain still be tax exempt?

A. No. You will have to pay the capital gains tax on your $2,000 profit, even though the full gain was given in cash to the church. At 25 per cent your tax would be $500. But the church can sell the land without being taxed.

Q. I give my son's outgrown clothing to an orphanage. Can I claim this gift as a deduction?

A. Yes. But don't claim what the clothing cost you if it isn't new when you give it. Cut the value down to a fair worth at the time it is given.

Q. I spent a lot of time lining up financial support for the church's building drive. Can I claim as a contribution what my time is worth?

A. No. Personal services cannot be valued and claimed.

Q. But how about the gas my car burned on these calls?

A. The gasoline is tangible. It has a definite market value. It is perfectly legal to claim the cost of gas and oil you used in serving.

Q. I pledged $500 to the fund myself. I'm paying it at $25 per month. Can I take off the full $500 pledge?

A. No. Only the amount you have actually paid. But the portion which laps over into next year can be claimed on your 1951 tax return.

Each Sunday morning in Lutheran churches the minister reads 10 or 12 verses from one of the four Gospels, which he announces as "the Gospel for the Day." Each year the reading of these verses is repeated. They tell us of the central events in the life of our Lord, and of the fundamentals of Christian living. We shall be better prepared for worship if we come to church each Sunday morning with the Gospel for the Day clearly in mind, and with some background information about it. The "Know the Bible" series this year will consist of introductions to these lessons. The writer, the Rev. Philip R. Hoh, is pastor in Spring City, Pennsylvania

The Gospel for the First Sunday after the Epiphany is written in Luke 2:41-52

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

INTRODUCTION

LET ME INTRODUCE MYSELF. I am a Christian who worships in church as you do. Many times, as the Gospel lesson is read, I wish that the meaning were clearer to me. Probably you feel the same way.

The Gospel lessons have been chosen by the church to fit certain occasions and to guide us in our Christian thinking. Certainly, then, we want to understand them as best we can.

Anyone who has read the Scriptures with the purpose of learning something, knows that there are many difficult passages. Sometimes the authors refer to customs and practices that we don't have today. Often the language of the King James translation isn't clear to us. Even the most learned biblical scholars—especially the most learned—will admit that there are verses which they fail to understand.

However, there is much we can learn. For centuries students have been gathering information about the time and place where Jesus lived. The knowledge and suggestions of these scholars are helpful to us. It is the purpose of this series of articles to focus as much of such light as we can on the lessons we hear each Sunday.

Perhaps we can take part of each Saturday evening for this study of God's Word as we shall hear it read in church on Sunday morning.

THE GOSPEL for this Sunday tells of Jesus in the temple. Here Jesus is first revealing to the church authorities, to his parents, and to us his awareness of his relationship to God the Father.

Jesus lived a normal childhood in a fine Jewish family. (Any family in which Jesus lives is a fine family.) We know that his childhood is normal because nothing is said about it by the Gospel writers. Had Jesus grown up in any abnormal way we would have been told about it.

WHEN JESUS is 12 years of age his parents take him to the temple at Jerusalem for the Passover celebration. According to Jewish practice he has reached the age when he is responsible for full obedience to the Jewish law. He has been educated in the Law and the history of his people by his parents and in the synagogue school at Nazareth. He has become increasingly aware of the meaning of life,

of God, and of himself.

We can only guess at the thoughts that entered Jesus' mind during that Passover week. It is clear, though, that Jesus was so thrilled by the experience that he wasn't ready to go home with the others when the festival was over.

The Passover, you recall, commemorated the time when the angel of the Lord *passed over* the Hebrew homes in Egypt but killed the oldest son of each Egyptian family. The Passover marked the event that began the great migration of the people of Israel to the Promised Land.

What ideas Jesus may have had during this week! As Moses led the people from slavery to freedom, he would lead them from slavery under the Law to the freedom of his Gospel. Certainly the paschal meal which introduces the Passover ceremonies made a deep impression on him.

It was at this meal that a lamb was sacrificed. The blood of the lamb symbolized atonement for the sins of the people. Did Jesus already think of himself as the "lamb" of God whose blood would be shed for man? The sacrament of holy communion grew out of this paschal meal.

When the Passover is concluded the family rejoins the caravan from Nazareth. Jesus, full of questions about the religion he has now formally entered, remains in the temple. Here he can receive answers from the men who are the supreme church authorities.

Much has been made of the fact that Mary and Joseph were unaware that Jesus was absent from the group returning from Jerusalem. Luther felt that Mary was to blame for being unconcerned about her son. Probably she did not expect him to want to stay, and he did not notice that his family was leaving.

Jesus was so much at home in God's house that he forgot about his home in Nazareth. Already he knew who his true father was. But even Mary could not quite grasp the meaning when he told her, "Did you not know that I must be in my Father's house?" She had as much trouble fully understanding her son as the rest of us have. She was a wonderful mother, but as human as we are.

Jesus had been brought up to respect the temple. His attitude toward it was to change as he grew to know how it was abused. He would someday call it "a den of thieves."

"My Father's business" (Luke 2:49) is not a literal translation of the Greek. It should read "my Father's house." Many scholars, including Luther, felt that Jesus was referring to more than the building, in that case "business" gives the proper flavor.

Jesus constantly amazed people by his knowledge, for he had only the usual school education. As the doctors marveled at him in the temple, so others marveled some 20 years later (John 7:14ff). Part of the credit for his learning goes to his parents. Most of it goes to the relationship between Jesus and his Father. He did God's will. To do God's will is to understand God's world. To understand God's world is really to be educated.

The family goes home, and Jesus is obedient to his parents. It is not yet time for him to go his own way. Still more preparation is needed. He grows stronger in wisdom and stature, and closer to both man and God.

Luther said that a point of this Gospel lesson is that it teaches us where and how to find Jesus. We find him in the temple where men are reading the Scriptures. This Sunday you will go to church and hear the pastor read from the Bible. Jesus will be there too.

May his Word be a lamp unto your feet and a light unto your path.

Personal Problem Clinic

Sisters at camp

QUESTION: Ruth, 13, and Mildred, 15, my daughters, went to camp the past summer. While they don't get along very well at home they were determined to live in the same cabin at camp. But the director insisted that they be separated and live in different cabins. They were disappointed, and I was pretty sore about it.

Tell me why such absurd rules are made.

REPLY: Separation of brothers or sisters, or other young people from the same community or group is a general practice in camps. There are sound reasons for it.

One of the purposes of camp life is to help boys and girls to gain a mature outlook, and independent ways of thought, habits, and self-control. These goals are better attained among strangers than when thrown with brothers, sisters, or other close associates. Sooner or later everyone must learn to go it alone, live with strangers, and pull his own weight. A few weeks or months at camp, under proper conditions, generally yield some real progress. Sisters who do not get along well together will probably learn to appreciate one another better if they are separated at camp. That is one of the marks of maturity.

To grant youngsters all their prejudices and emotional preferences may hinder their development and render them unequal to the demands of life at their age. New experiences and people, as well as larger undertakings, lead to self-confidence and poise—highly desirable qualities. Experiences out of the home or community ought to supplement those within.

Consider these facts, mother, and you'll realize that separation of the girls was a piece of sound education.

Ignores wife

QUESTION: Joe and I have been married seven years. We have two children. He shows me some nice favors and frequently tells me that he loves me. I appreciate these kind acts and sweet words. But when it comes to any important decision he ignores me. I didn't know that "we" had bought a house until it was all settled but to sign on the dotted line. Our car was traded in three days before he told me about it. Joe arranged to go on a fishing trip with two neighbors, but I had to learn about it from their wives.

This sort of treatment embarrasses me and gets me down. Do you think I am unreasonable in my attitude?

REPLY: It's still a man's world—in Joe's way of thinking. He is living and thinking in the style of 200 to 5,000 years ago. Today democracy and consideration are two of the biggest items in marriage and family life.

The next time he tells you he loves you, be ready to explain to him your embarrassment at his various arbitrary actions. Then, in calmness and good temper, talk over the whole matter. In the meanwhile be sure you are not following his poor example. Be open and confidential with him and thus set the pace for genuine fair play and co-operation. If you need further help, perhaps you can enlist some one of Joe's best friends to talk to him and help to win him to better ways.

If you don't attain success as quickly as you expect, don't give up. Attitudes and practices must sometimes be changed by degrees. Some men are very hesitant about reversing their views and ways, especially if it means yielding to a woman—the old fallacies die hard. Such fellows need some time to overcome the chagrin, falsely based though it be.

Be patient, and you will probably win.

—EARL S. RUDISILL

Questions for this page may be sent to Dr. Rudisill at 1228 Spruce St., Philadelphia 7, Pa.

World Situation

God and the Nations. Edited by Paul Newton Poling. Doubleday. 128 pages. $2.

The war-resister and the military man, the student and the professor, the housewife and the schoolteacher, the historian and the man on-the-street, the clergyman and the layman—all will find food for serious thought, and inspiration for corresponding action in this book.

It is a study book, though not necessarily a textbook, of the present impasse in international affairs, and the responsibility of religion in bringing order out of impending chaos. Dr. Paul Poling has rendered a great service in providing such a book, in which five experts in as many fields, set forth their appraisals. The introduction by the editor is itself a stirring challenge, and ought to bring forth fruit for the imaginative pastor or teacher.

The five authors whose chapters make up the book are well known to those who keep abreast of current affairs—Harry R. Rudin (Security), Vera Micheles Dean (U.S. and USSR), Walter W. Van Kirk (National Sovereignty and World Community), James P. Warburg (Point Four), and Pitirim Sorokin (Nine Theses on War and Peace).

The book has Christian idealism, but at the same time stark Christian realism. It is frightening in its portent, but prophetic in its insight. There is man in all his bestiality, in his blasphemy, in his frankensteinian ego, in his hopeless blundering and his spiritual bankruptcy—but there is God, as revealed in Jesus Christ, willing to develop the potential with which He has created man, so that through such development men may do God's will. WILLIAM C. ZIMMANN

Dayton, Ohio

Biography of Jesus

The Four Gospels in One Story. By Freeman Wills Crofts. Longmans. 334 pages. 8/6.

Not only is one story here made out of the four gospels but also it is "written as a modern biography." For one thing, there are chapters and paragraphs with only footnotes to indicate the gospel, chapter, and verse references.

More important, the material is put into "colloquial English." This requires, on the one hand, what the author calls "clarification." Certain difficult passages are given new renderings, intended to reveal the meaning more adequately. (One wonders, though, whether "Energising Mind" clarifies "Logos" in the prologue to St. John.) This clarifying process is aided by copious notes.

Another effort at achieving colloquial English is seen in this quotation: "Why were you so frightened?" he asked. "Don't you even yet trust God?"

Like most English writers this one makes an easy acceptance of the findings of Biblical scholarship about which many Americans act more gingerly.

Surely out of the many and laudable efforts to provide means for wider and more fruitful use of the Bible, someone will yet hit upon a form that will meet the need.

Gettysburg, Pa. RALPH D. HEIM

Christians Must Share

Living as Comrades. By Daniel Johnson Fleming. Published for the Foreign Missions Conference of North America by Agricultural Missions. 180 pages. $1.50.

Designed especially to help those who will be missionaries in needy rural areas around the world, this little book will challenge all Christians to more sacrificial living and joyful sharing.

A sentence in the opening chapter on "Understanding Community" is a modern echo of Luther's explanation of the Third Article of the Creed: "The fashioning and preservation of this *koinonia*, whether in local fellowship or in wider spiritual community that will embrace all mankind, is the peculiar work of the Holy Spirit." The book

roots in deep Biblical principles, as: ". . . no uninspired insights from sociology or psychology can take the place of accepting for the good life God's principles for human relations and attempting to work out what those principles mean for ourselves and our larger corporate selves."

Sharing must be mutual, receiving as well as giving. Simplification of living is a basic problem for every Christian today. Some daily sacrifice for the sake of the Kingdom is good discipline for every believer. "Happy are those whose possession of things does not end in things possessing them. . . . Stewardship under God and not the absolute ownership of material things on our part is the Christian view of our relation to properties."

The beautifully printed, attractively and sturdily bound 192 pages of this book are a real value at today's book prices.

Los Angeles HENRY SCHERER

Read a Page a Day

Living Joyously. By Kirby Page. Rinehart and Company. 380 pages. $1.50.

We Lutherans move too easily from (1) theological conservatism, past (2) social conservatism to (3) social indifference. The first is admirable, the second is at worst debatable, but the third is a tragedy.

If you have slid into the third position, read a page a day in this book.

It will be good for the man for whom life has only a dark brown taste. Have you lost your zest for living? Your faith in people? Your concern over man's inhumanity to man? Your thrill over the fact of God? Read a page a day.

Over 570 quotations are assembled into daily devotional readings for a year. Sprinkled here and there is an occasional page by the author. A scripture passage is listed for each day. A short, well-phrased prayer concludes each page.

Kirby Page is concerned about the modern Church's loss of the note of triumphant gaiety. The New Testament Church was a joyful Church. There was sadness enough in it, but the religion that came forth was nothing but joyful.

There is indignation over the evil in the world and in man's dealings with his fellowman. There is the conviction that we can achieve a more righteous society in this present world.

Take a page a day. It will be good for you, even though the theology is occasionally thin, the Incarnation at times scarcely visible, man at times too heroic a figure.

Newton Square, Pa. ARTHUR YEAGY

Divine Grace

The Dignity of Man. By Lynn Harold Hough. Abingdon-Cokesbury. 143 pages. $1.75.

This small book tells the old story in a different and very helpful way. Since so many recent books have vividly portrayed the sinfulness of man, Dr. Hough's treatment of man is refreshing because he stresses the divine factor which credits man with dignity. No effort is made to plead the case by by-passing sin or evil. These are taken at face value. But Dr. Hough succeeds in explaining how the fellowship of divine grace as evidenced in forgiveness and reconciliation is the necessary antidote for man who is his own worst enemy.

The Dignity of Man is interesting both because it strikes a forgotten note and because it plainly stands on the positive fundamentals of the Christian faith.

WILLIAM VAN HORN DAVIES
Harrisburg, Pa.

The Idea of the Development of the Soul in Medieval Jewish Philosophy. By Philip David Bookstaber. Maurice Jacobs. 104 pages. $2.

The rabbi of the reform congregation in Harrisburg, Pa., an honorary alumnus of Gettysburg College, here presents a significant topic of Jewish philosophical discussion for those interested in metaphysics, epistemology and ethics, and competent to deal with them in terms of medieval thought of the eleventh and twelfth centuries in particular. The original Hebrew sources in Ibn Gabirol, Judah Halevi, and Moses Maimonides, to cite the most familiar authors, are given throughout. C. M. C.

OVERSEAS

SWEDEN: Karlstad, Dec. 6.—THE DEATH of King Gustaf V on Oct. 29 affected the hearts of all Swedes. It was no tragic event—everybody knew that the 92-year-old king had long been looking forward to death as to a friend. But in a remarkable way the king had found the way to our hearts, deeper and deeper for every year.

In his 43-year-long reign, in which Sweden has changed and the world has changed, King Gustaf has made the monarchy dear to every Swede, irrespective of political parties. The king is regarded as a sign and stronghold of national unity above party disputes, even by the ruling labor party, which, hardly existing when Gustaf V became king, is primarily republican and Marxist.

Personally King Gustaf had inherited a deep Christian piety from his mother, the German Princess Sophia. He attended church regularly. Of his inner life he did not speak very often however. People listened when he did. Once he told the nation solemnly that he prayed for the country regularly every night. Another time he said, speaking of foreign missions: "The older I have become, the better I have understood that God blesses inwardly what man gives to Him outwardly."

The new king of Sweden, Gustaf VI Adolf, is known as a good worker, deeply aware of his responsibilities. During his long service as the crown prince—he is already 68—he has won much respect and love from the people. He started his reign with the proclamation of his motto: *Duty above all.* The son of the present king was killed in an air-crash in 1947. So the great-grandson of Gustaf V, Prince Carl Gustaf, is now the crown prince. A boy of only four, he is extremely popular.

MANY SWEDES were a bit disappointed when it became known that the Nobel Prizes of Literature had been awarded to the American, William Faulkner, and the Englishman, Bertrand Russell. Both are well known in Sweden, and their books are fairly widely read, but many of us had hoped that the Swedish author, Par Lagerkvist, should be the winner.

Lagerkvist has just published a new book: *Barabbas* (publishers: Bonnier, Stockholm). The book with its theme from the Bible is admired by all, by church people as well as by secularized intellectuals. Already *Barabbas* has been translated into several other languages.

Barabbas begins with the story of the crucifixion and the resurrection. Barabbas, the man instead of whom Christ dies, is present. We follow him back to his band of robbers, further to a job as a mining slave fettered to a Christian.

He is sold to a rich Roman. In Rome he wants at last to join the Christians when he believes they set Rome on fire. He is discovered and loses his life. As a Christian? No, he has never been able to believe. In front of his Roman master he has directly denied the master of his fellow-slave. In the last move he has misunderstood the Christians. But in spite of his unbelief he has been fettered not only to a Christian but to Christ.

The deeper meaning of this novel cannot be told in a few words. It is full of symbolism, certainly containing very much of the personal problems of the author. It is the story of a man who cannot believe but is nevertheless fettered to Christ. Readers of the book, and re-readers, will find more and more in it of the deepest problems of our time.

It is a significant fact that the foremost author of Sweden has chosen a Biblical motive for his latest book. More and more of our authors are taking up religious problems. And clergymen and other church people are writing novels of high literary standard. We cannot speak of a religious revival in Sweden, but it seems correct to speak of a renaissance of religious problems in our literature.

MANY CHANGES took place this year among the leaders of the Church of Sweden, the 13 bishops. In the beginning of 1950 Bishop

Brilioth was appointed to succeed Archbishop Eidem. The successor of Brilioth as bishop of Vaxjo was appointed in the beginning of the summer: Elis Malmestrom. Aug. 27 Bishop Bohlin of Harnosand died. His successor was elected Nov. 1 and appointed by the government Dec. 2: Gunnar Hultgren, earlier bishop of Visby. A new bishop of Visby will be elected before long. Finally, Dec. 4 Bishop Ljunggren of Skara died. His successor will have to be elected in the beginning of 1951.

Bishop Hultgren, 48, has been a university teacher in theology. His studies concerned especially St. Augustine. But more than as a theologian he is known as a practical churchman, having served as a pastor for many years, some time in small country parishes, some time as the dean of Harnosand. As a member of the Church Assembly and various committees he has won high respect as a calm, clear-minded, efficient, wise leader.

Bishop Gustaf Ljunggren died in the same year as his friend and study-fellow Bishop Bohlin. They were both born in 1889 and had had parallel careers. Bishop Ljunggren's scholarly studies have been devoted mainly to Luther. He is one of the theologians behind the Luther renaissance in Swedish theology.

As a church leader he was of a calmer kind than Bohlin, some would say also of a more solid kind. He did not fascinate in intellectual discussions but he breathed real Lutheran solidity. In 1938 he visited the U.S. taking part in the celebrations of the 300th anniversary of the Swedish settlement in Delaware, receiving in the same year an honorary degree from Augustana College in Rock Island, Illinois.

—STEN RODHE

Letters to the Editor

Bible in modern language

SIR:

Your CONCLUSION of Dec. 6 (on reading modern-language versions of the Scripture in public worship) disturbs me. You are supporting the effort of a few delegates at the Des Moines convention to bring about the "modernizing" of our language of worship. I sincerely hope the new Service Book will not contain such innovation as was proposed.

May we not retain anything that is really classic? Should we drop the classic in music because it does not lend itself to ragtime movement? Shall we translate Shakespeare into the language of the modern theater? Shall we abandon the paintings of the old masters for some of this modern "art" that has much more need of explanation to be understood?

The King James Version is hallowed by long and world-wide usage. It is still sacred to the whole English-speaking worshiping world. It possesses a reverential dignity and literary beauty that no other version can lay claim to. It does have some expressions that are not "modern" but in the services we use it over and over again and surely we are not too indolent to refer to a dictionary or a modern version or a teacher or a pastor for explanations! We can use any version we like for private reading.

Owen Sound, Ont. N. WILLISON

SIR:

Your comment relative to the use of the Revised Standard Version of the Bible in worship is most encouraging. Certainly those who look only backward for a basis of judgment of what is best for worship now are not true followers of Luther. Surely it should be the purpose of the church, and of every pastor, to present the Word as simply and plainly as possible. MEADE A. RUGH

Charleroi, Pa.

NEWS IN THE CHURCHES

GEORGIA-ALABAMA

250 DPs Expected on Synod Territory

COUNTING 75 DPs now in processing and nearly 100 others to be placed this month, synod expects to have at least 250 displaced persons on its territory shortly according to Pastor Henry D. Kleckley, synodical representative.

DR. CHARLES E. FRITZ began his duties as synod president on Dec. 1. A few days later he moved into the president's home, 1711 Cornell Road, N. E., Atlanta.

PEACHTREE CHURCH, Northside Atlanta, welcomed its new pastor Dec. 10. He is Dr. Behrend Mehrtens, formerly at Trinity Church, New Haven, Conn. Dr. Mehrtens arrives in the midst of a $140,000 building program consisting of a chapel and Sunday school auditorium, each seating 200, and 12 classrooms. The building will be completed in April.

PASTOR HUGH BAUMGARTNER has recently begun missionary work in Anniston, Ala., where Atlanta pastors have been commuting each week. He leaves Tuscaloosa, Ala., where the ULCA has discontinued operation, for this new field with immediate prospects.

PASTOR GEORGE HART of Jacksonville, Fla., began his duties as mission pastor in Huntsville, Ala., on Jan. 1.

REDEEMER CHURCH, Atlanta, will soon receive bids on the construction of its $400,000 church. Pastor John R. Brokhoff recently installed an additional parish worker, Mrs. Russell Wigfield, wife of Georgia Tech's YMCA director.

> A lashing wind and rain storm and a furnace explosion occurred several weeks apart to bring momentary grief and inconvenience to Ascension Church, Savannah. Water damage to the organ and explosion damage which ripped some inside walls ran into the thousands of dollars, but the anxiety was quickly dispelled. Extended insurance coverage would take care of it all.

CONGREGATIONS like to celebrate birthdays, too. St. Luke's, Thunderbolt, celebrated its 20th year by giving itself an electronic organ. St. Paul's, Savannah, 55 years old, "unwrapped" a new 36-passenger bus for use in its day school and other activities (*see cut below*).

These 37 youngsters from 15 different congregations (including Roman Catholic and Jewish) in Savannah, Ga., receive over 900 hours of instruction from the growing weekday kindergarten of St. Paul's Church. The school has been such a success that parents have requested the church to start a first grade weekday school; a bus has been put in service. Pictured with the students are Pastor John L. Yost, Jr., Parish Worker Rachel Park, Teachers Mrs. Edwin Neikirk, Mrs. Chris Connor, Mrs. S. L. Jackson, Music Director Marie Fehrenkamp and Bus Driver George Jones

Settling Down

Six months ago, Pastor Martin L. Tozer was pastor of Trinity Church, Yeadon, Pa. A lot has happened to him since: first, the Central Pennsylvania Synod named him superintendent of home missions for the next five years; secondly, he became engaged to "Lutheran Woman's Work" Editor Mary Anstadt; thirdly, his Philadelphia office was directed to be moved to synodical headquarters in Harrisburg, Pa. In between, he took time out to make Miss Anstadt Mrs. Tozer (Dec. 30)

Quarter Century

Members of Bender's and St. Paul's churches, Biglerville, Pa., wanted to help Pastor Henry W. Sternat observe his 25th anniversary as pastor of the two-church parish. At a special service, they presented him with a sizable purse AND a new DeSoto.

Briefly Speaking

Across the continent, local ministerial associations conducted campaigns during the Advent season to "Put Christ Back Into Christmas." In Milwaukee, after newspapers carried plans for such a campaign, a woman wrote the editor: "So now the churches are trying to get in on Christmas, too!"

When a four-year-old attending Christ Church, Roanoke, Va., became impatient in the middle of the sermon, he whispered to his mother, "Can we go now?" No, he would wait until the man had finished. At the conclusion of the sermon, the question was repeated, slightly louder. Not until they put their money in. Watching the offering plate pass row by row, the youngster waited until his mother had dropped her offering, then shrilled jubilantly, "Now we've paid! We can go home, can't we?"

A newspaper announcement printed in a Philadelphia weekly: "The quarterly meeting of the officers and teachers of Nativity Lutheran Church will be *hell* Tuesday night . . ." Commenting, Pastor Warren Johnson quipped: "Didn't know our superintendent had such a hot meeting planned!"

When a photographer and a writer from a national magazine tried to take pictures of members of the Ellenton (S. C.) Baptist Church following announcement by U.S. President Truman that the hydrogen bomb plant would be built there, both were "roughed up" and urged to get out of town. Ellenton officials, admitting that trouble had been brewing for days, quoted residents as resenting the magazine staff members "trying to make us look like a bunch of rubes!"

A 23-year-old salesman turned minister now preaching from a Louisiana Baptist pulpit maintains business techniques have helped him record a 400 per cent increase in church attendance. Some of his publicity stunts: announcing a sermon topic as "Seven Ducks in a Muddy River" to Louisianians who thought he referred to the upcoming duck season, but discovered it was a Biblical character who was ducked seven times in the Jordan River to be cleansed of disease and sin; hiring an airplane and dropping circulars reading: Just as you didn't expect to receive this circular, you won't be expecting Christ when He comes!"

THE REV. T. O. STELLING, granted a two-year leave of absence by the Board of Foreign Missions from the Liberia field, will soon become a chaplain in the air force. He will be the first pastor of synod to enter the service during the present emergency.

THE 91ST ANNUAL meeting of synod will be held in the Church of the Ascension, Savannah, the Rev. R. D. Wood pastor. Dates are Jan. 30, 31 and Feb. 1.

JOHN L. YOST, JR.

MINNESOTA

New Minneapolis Mission Underway

ANOTHER ULCA CONGREGATION is in the making in South Minneapolis. It's in Bloomington Township—south of 90th between Lyndale and Cedar Avenues. At an initial gathering last month 39 attended. On Dec. 3 at the first service, despite inclement weather, an attendance of 102 gave promise of things to come. Field Missionary Rodney Hansen is developing this new work.

ON JAN. 1 one more congregation in Minnesota went off the mission roll . . . The Church of the Epiphany, Minneapolis, the Rev. Erland Rabe pastor.

ANNOUNCEMENTS have gone out telling of the second annual Pastors-Students Convocation sponsored by the faculty and students of Northwestern Seminary. Dates set are Jan. 16-19 with all sessions at Salem Church, Minneapolis. Speakers on the program are Dr. O. P. Kretzman, Dr. Carl Umhau Wolf, and Dr. C. Sverre Norberg.

> It's real Christmasy here in the Great Northwest! Snow fell for 19 consecutive days . . . for 72 consecutive hours during this period. We love it!

DR. DRESSLER and the Devil made the headlines of *The Minnesota Daily* Nov. 15. In fact, the story carried over to the front page of the Minneapolis morning paper. It was Religious Emphasis Week at the U and the "set-up" carried daily discussion periods "for skeptics."

Fully 30 such, along with a few inquisitive ultra-pietists, addressed question after question to the leader of the day, the Rev. Jonas H. Dressler, president of Northwestern Seminary. The Devil was drawn into the picture and inquiries centered around the problem of evil. Is there a Devil? Why can't God

Joyce Odenthal, Susan Violette and Bradley Peter, members of the new Children's Choir at St. Michael's Church, Oakland, Calif., are not posing for the photographer, they're singing "Silent Night." The cameraman, laments Pastor Ross Hidy, "would snap the shutter just as they were singing 'All is calm-m-m-m-m . . .'" The singers' robes are an adaptation of the Augustinian monk's robe worn by Martin Luther during his search of the scriptures. The robes are blue with white trim; over each child's heart is Luther's seal

A Little Child Shall Lead . . .

Last spring, when Pastor Royal T. Riley (right) baptized the son of Richard Salsich in Bay Shore, Wis., church, one of the witnesses was the child's great-grandmother, Mrs. Addie de la Ruelle (left). So impressed with the ceremony and its significance was the 81-year-old woman that she prepared for baptism herself. Late last year, Pastor Riley performed the baptism, heard Mrs. de la Ruelle call it "the happiest day of my life!"

control him? Why doesn't God do something?

During the discussion he—that is, the Devil—was not annihilated. The Doctor answered all questions clearly, in a convincing manner, with wisdom and in love. Truth was ably defended; the Devil got his due.

At year's end congregations of the Synod of the Northwest were doing their best to see that all possible Lutheran World Action funds were forwarded in an effort to assure 100 per cent subscriptions by the United Lutheran Church.

THE REV. JOHN ROTH, pastor of Deephaven Church, has entered the chaplaincy, reports to Fort Sill, Okla., later this week (Jan. 6). PAUL LUTHER WETZLER

NORTH CAROLINA

Fund Ceiling Raised to $200,000

THE SYNODICAL Brotherhood, meeting in Salisbury, will be remembered as a great convention. A new area was opened for the Loan and Gift Fund when the convention voted unanimously to raise the loan ceiling from $100,000 to $200,000.

Nearly 500 delegates were informed, inspired with addresses by Ralph Wohlsen, ULCA Brotherhood president; the Rev. Peter Dexnis, associate director of evangelism of the ULCA Board of Social Missions; H. E. Isenhour, member of the synodical mission committee of the ULCA Board of American Missions; the Rev. Hugo Dressler of Hickory; R. Brown McAllister of Concord; and the Rev. F. W. Brandt of Charleston.

Layman Harold F. Kraus, of Winston-Salem, was re-elected president.

THE REV. JOHN D. MAUNEY, JR., pastor of St. James' Church, Fayetteville, as president of the Fayetteville Ministerial Association,

Parsonage Dedication

When members of Zion Church, Rahway, N. J., dedicated their new seven-room brick parsonage recently, participants included Building Committee Chairman Gustav Launhardt and Pastor Edward Sheldon. The parsonage is the first step of an extensive building program to be climaxed in the spring when a new church is begun

Two Toledoans Leave Ohio Synod for New Posts

Two Toledo pastors—the Rev. J. William Wahl, of Reformation Church, and Dr. John Schmidt, of First English Church—are leaving the territory of the Ohio Synod for new positions. Pastor Wahl (left) has accepted a call to the Parish and Church School Board, with his first assignment in the enlistment program. He is a graduate of Wittenberg College and Hamma Divinity School. Dr. Schmidt (right) has been appointed to a three-year term as representative in Germany of the U.S.A. Committee for the Lutheran World Federation. He begins his duties early this year, succeeding Dr. Paul M. Lindberg as director of refugee work in Germany with headquarters in Frankfurt. Dr. Schmidt is also a Wittenberger and a Hamma seminarian

preached recently at a community service held in Beth Israel Synagogue.

THE REV. GLENN L. BARGER, pastor of Calvary Church, Concord, has been recalled to duty in the United States Navy, has reported aboard the *USS Macon* at Philadelphia. He served as a naval chaplain for nearly five years during World War II.

Pastor C. Ross Ritchie of First Church, Lexington, has accepted the superintendency of the Southern Mountain Work with headquarters at Konnarock, Va., succeeding the Rev. A. Kenneth Hewitt.

ANOTHER MISSION congregation has built a parsonage. St. John's, Hudson, which left two other congregations the first of the year to become a parish, is building a $13,000 parsonage.

BUILDINGS are taking shape at Lutheridge. The development will be ready for conferences this spring.

SOUTHERN SEMINARY'S Auxiliary is responsible for the recent transformation made in the living quarters. In the students' bedrooms and living rooms attractive maple furniture has replaced old furniture. Chairs with bright plastic upholstery are new in the students' lounge. ROSCOE B. FISHER

OHIO

Putting "Christ" Back in Christmas

DAYTON—Public presentation of Christmas was given a religious emphasis this year by the Springfield Chamber of Commerce. On Dec. 12 a Christmas parade featured floats picturing the Christmas story. Among the 30 floats were a dozen representing Springfield Lutheran churches, Wittenberg College and Oesterlen Home. To insure the proper kind of presentation the Chamber of Commerce had contributed $25 to each church which would make an entry. The 1950 civic Christmas presentation was quite a contrast to the Santa Claus balloon-figure presentation of previous years.

A TREND TOWARD reducing parishes to single-congregation units is being continued

"You're Wonderful!"

Members of Grace Church, Fairmont, W. Va., and Pastor Harold L. Hann did such a good job of making the Robert Gulbis family welcome that all the Latvian DPs could say was "You're wonderful!" It wasn't easy meeting the newcomers at the station and getting them to their farm—there was the little matter of several feet of snow, many feet of drifts. But with patience, a jeep and several strong backs, the group got to their destination without too much delay. The Gulbises are the 16th family group to be resettled by the ULCA in West Virginia

story of the week

Duquesne Episode

When Mrs. Charles W. Baker, Jr., president of the Women's Missionary Society, prepared to leave home for a Cleveland meeting recently, she discovered it was going to be hard getting "out of town."

Mrs. Baker (center) tells her story

Two-foot snowdrifts had public transportation at a standstill; taxis wouldn't answer calls; her own car was snowbound. As a last straw, PRR cancelled all trains through her town (Duquesne, Pa.).

Several calls to the stationmaster finally evoked information that an Emergency Special for expectant mothers, hospital cases and stranded military personnel would pass through Duquesne shortly. If she could get to the station, the train would stop for her.

But how to get to the train? Mrs. Baker had an idea: the police! They were sorry; the only thing in service was a lone patrol wagon . . . huh? . . . well, if she didn't mind! Minutes and several siren blasts later, she was safely deposited on the platform.

Another hurdle: the Special was permitting no baggage. It looked like she'd get to Cleveland with a toothbrush, until the understanding stationmaster advised "get on the train when it stops; I'll toss your bag in the locomotive cab. You'll have to argue with the engineer when you get to Pittsburgh!"

Happy ending: Mrs. Baker got to Cleveland, bag and all. Moral: Never, never underestimate the power of a woman!

THEOLOGICAL SEMINARY
THE LIBRARY

in Ohio. With the first of the year the Donnelsville Church, west of Springfield, will demand the entire time of Pastor Fred M. Shirey. Rockway Church, at the edge of Springfield, is undertaking support of a pastor of their own for the first time in 31 years.

More churches than ever are decorating the exterior of their churches at Christmastime. At Ashland, Trinity Church men set about to surpass their 1949 decorations which had won first prize in their community. Many hours were spent by the men in preparation, reports Pastor Harold H. Lentz, who was denied entrance to the work rooms, had to wait for the Dec. 15 lighting date to see what his church looked like.

PASTOR JOHN G. GENSEL has succeeded Pastor Karl F. Schofer as Lutheran World Action director in synod.

DAYTON INNER MISSION activities received a blow when Clarence Neff, 1951 Roll Call chairman, died last month, just after laying his first plans with Superintendent F. R. Stoneburner. Archie Sherer who was a co-worker with Mr. Neff at Second-Trinity Church and who had introduced him to Inner Mission work, has offered tribute to his friend by volunteering to serve in his stead. Mr. Sherer was roll call chairman in 1949.

TWENTY CHRISTMAS PARTIES were held by the Dayton Inner Mission League in institutions served during the year. Thousands of Christmas gifts and Sunshine Bags were prepared by the Women's Council, and various church groups participated in the distribution. Christmas Purse were expected to provide $9,000 toward Inner Mission operations.

ARTHUR WEBER, Toledo attorney, was elected president of the Ohio Lutheran Welfare Conference at the recent annual meeting. Other officers are: Vice president, Pastor Melvin Oehrtman (Dayton); Pastor Chester Holmquist, Youngstown, secretary; A. R. Brane, Wernle Home, Richmond, Ind., treasurer.

E. RUDOLPH WALBORN

Alfred O. Breinig, Redecoration Committee Chairman, Designer Henry Rodberg and Pastor Charles E. Keim compare original sketch and finished product: the new chancel at St. Mark's Church, Philadelphia. The $14,000 improvement program was completed in time for the congregation's centennial ceremonies, where speakers included ULCA President Franklin Clark Fry, Pastors Harold S. Miller, J. J. Schindel, E. E. Fischer and Layman Charles Esser

Fire Replacement

This new building, the fourth in the history of Mt. Zion Church, Lucas, Ohio, was dedicated recently. The $67,000 colonial structure replaces the third church destroyed by fire in 1948 just after $12,000 in improvements had been made

ROCKY MOUNTAIN

Layman to Canvass Wheatridge Area

DENVER—Members of the Rocky Mountain synodical Brotherhood are getting their project of canvassing the Wheatridge district, west of Denver, underway. This field (a promising one) has been allotted to the synod for development. Layman W. Don Morton has organized a sizable group of laymen, will start canvassing this month.

The Midland Choir is scheduled for a concert in First Church, Colorado Springs, Jan. 21 at 3 P. M., and in St. Paul's Church, Denver, the same day at 8 P. M.

NEW BUILDING under way is the $125,000 Spanish architecture church for St. Paul's, El Paso, Tex. All set to start early in the spring, with plans and loans approved by the Board of American Missions, is St. Timothy Church, Albuquerque.

PASTOR CHARLES A. DAVIS, of Pittsford, N. Y., has arrived in Los Alamos, N. M., to develop the new congregation authorized there after a canvass of the field showed its importance and need.

DR. S. WHITE RHYNE, of the Parish and

CAMPUS

Allentown Duplicate

Sometime around 1960, any student at Baldwin-Wallace (Meth.) College in Ohio transferring to Muhlenberg (ULCA) College in Allentown, Pa., won't have any trouble getting around the latter's field house.

Such a safe prediction is possible because of action taken last month by the board of trustees of Muhlenberg, approving a Physical Education Building that will be an almost-exact duplicate of the present field house at the Ohio institution.

A joint committee of trustees and alumni of the Lutheran college, at their own expense, recently completed a survey of college and university phys ed buildings throughout the Middle Atlantic, New England and Midwest states, finally found just what they wanted at Baldwin-Wallace.

The new structure will cost $600,000, will front on Liberty Street just east of the present football field. An entrance on the south side will permit ready access to East Hall quadrangle. A swimming pool will be attached to that side of the building.

The main floor, on which the Muhlenberg basketball teams will perform, will be 110 x 112 feet, large enough for two, perhaps three, regulation-size courts. Ordinary seating capacity for intercollegiate games will be 2,800, but extra facilities will permit up to 4,200 fans.

The building will be built independent of CHEY funds. Money from the ULC's Christian Higher Education Year appeal will be used to build a boiler house, provide additional library facilities, and complete East Hall dormitory quadrangle.

Approximately $325,000 is already on hand for the Physical Education building, left over from previous Gymnasium and Field House campaigns. Additional pledges bring money available to $375,000. The remainder of the estimated cost will be raised among friends and alumni.

Maryland Laymen Volunteer Service in Redecoration

When members of St. Paul's Church, Funkstown, Md., voted to redecorate their church, layme of the congregation volunteered to do the work under the direction of a skilled decorator. He the men pose with Pastor Raymond Miller following completion of improvement program

Church School Board, is scheduled to meet with ministers of the Denver area Jan. 8.

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Holy Trinity
Lutheran Church
200 S. W. Eighth Avenue, Miami, Florida
CHARLES J. HARRIS, Pastor
The Service 11:00 A.M.
" . . . *where sin and pain find healing*"

THE REV. HARRY B. HULL was installe Dec. 10 as pastor of Epiphany Churc Denver, by Synod President Lyle C. Burr Participating in the service were Dr. Elm W. Harner and Pastors John F. Futchs, Jo G. Frank, and Francis A. Daehling.

GLORIA DEI CHURCH, Denver, held op house and dedication of the new parsona recently. The congregation has assumed r sponsibility for three DP families.

In Trinidad, Colo., warm debate preva over sale of groceries on Sundays after ordinance was passed prohibiting it. Lo ministers favored the ordinance, but t taverns and liquor outlets should be includ

THE LUTHERAN SERVICE SOCIETY of Co rado is enlarging its activity. The Rev. Gilbert Wise, a ULC pastor from Nebras Synod, is the executive director. The soci has just been licensed as a fully accredi Child Placing Agency. Under the directi of Pastor Wise a car of clothing was c tributed by churches of the Denver ar started on its way to Europe last month.

The Executive Committee of synod and the Women's Society will meet jointly Messiah Church, Denver, Jan. 22-23 to r the program of their next conventions to held in Canon City, Colo., in May.

A DEMONSTRATION that emphasis on st ardship yields much fruit is found at M siah Church, Denver. Recent every me

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ber visitation produced pledges of over $50,000, of which $16,000 is for benevolence, the balance for current expense and church debt. Two more laymen have joined the Lutheran Laymen's Movement.

MISS CORDELIA COX, of the National Lutheran Council resettlement service, was a recent visitor in Denver.

OLIVER F. WEAVER

TEXAS

Synod Gives Support to The Lutheran

THE SYNODICAL PLAN for gaining subscriptions for THE LUTHERAN is under way in a number of congregations with good results.

Dr. Martin Luther congregation, Colettoville, is a 100 per cent subscriber.

ST. JOHN'S, Goliad, has paid off $700 on its debt on the new church without any special solicitation.

PASTOR FRANK R. WAGNER, Goliad county A-S-K parish, spoke recently at the meeting of the Christian Men's Fellowship of Goliad county, an interchurch group of all Christian men in the community.

FAITH CHURCH, San Antonio, recently dedicated a new electronic organ at which

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time organist Joseph W. Pool presented a recital.

HOLY CROSS CHURCH, Yoakum, has announced plans for a new plant at an estimated cost of $110,000; location has been secured on the outskirts of Yoakum. The first unit is to be the nave of the church and Sunday school rooms. Other units are in the plans for later construction.

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UNITED DR. MARTIN LUTHER CHURCH, Shiner, is finishing its financial campaign for $120,000. Construction of a new church is to start soon.

THE SYNODICAL Luther League has lost two officials to the army recently. Editor and Reporter Leslie Fuhrman, Inez, and Treasurer Laurie Schroeter of Weesatche.

Eight young people are now preparing for full-time service in the church from synod: two young women for the diaconate, six young men for the pastorate. Three men and one girl are attending Texas Lutheran College (ALC) for their preliminary training before entering seminary. Three men are in ULCA seminaries. The other young woman is in the Baltimore Motherhouse.

TRINITY'S (Victoria) $100,000 remodeling program is being postponed until conditions in the material and labor field as less inflationary.

ONE HUNDRED LAYMEN aided Pastor A. A. Hahn in conducting the first Every Member Canvass in years in St. Mark's, Cuero.

MISS CLARA LEAMAN, missionary from India, paid a surprise visit to Grace Church, Houston, the first Sunday in Advent.

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THE JOHN C. WINSTON CO. *in Philadelphia*

This Moorestown (N. J.) Presbyterian church has been purchased for $25,000 by St. Matthew's (mission) Church and is currently being used as a place of worship by the newest New Jersey Synod congregation. In the purchase price was a $10,000 pipe organ

ST. MARK'S, Corpus Christi, has approved one of the largest budgets in the history of the mission. A special gift for a full-time president of synod was voted by the congregation at its annual meeting in order to expedite this action of synod.

JAMES F. VORKOPER

WASHINGTON-OREGON

A Lenten Retreat that is a Retreat

"PRE-LENTEN RETREATS too often become just another chance to conduct synodical business. Our pastors need the opportunity to come away from the busy lives of their parishes for at least three days and in so doing should spend the time in study, meditation, prayer and rest."

Such were thoughts of the committee in charge of the pre-Lenten gathering in the Pacific Synod, when they announced their plans. The Retreat will be held at "Menucha," on the Columbia River, about a half hour drive outside of Portland.

CHURCH COUNCILS have been informed that apportioned benevolence paid into the synodical treasury for the first 10 months of 1950 was only 78 per cent of what it should have been at the end of that period. They were also informed that 75 per cent of the Lutheran World Action goal for 1950 had been reached at the end of the 10-month period, and 75 per cent of the CHEY goal had been pledged.

MEMBERS of St. Paul's Church, Vancouver, Wash., dedicated their new church Nov. 26. The new structure is of English chapel design. The Rev. L. H. Steinhoff, president of synod, preached the dedication sermon.

WHEN PASTOR PAUL WILLIAM FUNK came to Good Shepherd Church in October, one of the first to welcome him was DP Rasma Zemgalis, formerly of Riga, Latvia, now a

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Vancouver (Wash.) Congregation Dedicates New Church

Members of St. Paul's Church, Vancouver, Wash., joined Pastor Theodore Hartig recently in dedicating their new church and a memorial chancel window. Speaker was Pacific Synod President Lawrence Steinhoff. Construction of the building was begun in 1948

student at Idaho State College. Pastor Funk says, "The presence of Rasma in our congregation has helped us bring the story of Lutheran World Action and Lutheran World Relief to this new mission with a reality that brings home their true function." The Women of the Church (Miss Zemgalis is a charter member) gathered 165 pounds of clothing in a Thanksgiving Lutheran World Relief drive.

MEMBERS of Christ Church, Portland, dedicated their new chapel recently.

WANTED

Manager for summer resort in the Pocono Mts. of Pa. Submit experience and qualifications. If interested write Box CB 13.

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Missionary Homer Berner at work in a new field at Salem, Ore., reports. First services were held in the area Dec. 3. Over 50 attended the first session of Sunday school; more than 90 persons came to the first worship service. The new mission is beginning in a vacant bakery-store combination, rented for $100 per month. With a far greater number attending the first service than had been planned for, the men hurriedly borrowed chairs from the near-by funeral chapel and still more from a school in the area. This is the second mission that synod has established in Salem this year. (Faith Church was organized last spring.)

THE REV. ALFRED L. MENDENHALL was installed pastor of Our Saviour's Church, Seaside, Ore., Nov. 19.

PAUL WILLIAM FUNK

DECEASED

Mrs. Rudolph Nieder

Mrs. Margarethe Offermann Nieder,

'idow of the late Pastor Rudolph Nieder, ied in Philadelphia Nov. 17. She was 70.

Born in Obendorf, Hanover, Germany, an. 28, 1880, she came to America at the ge of 10. She married Pastor Nieder in 902, served with him in Johnstown, Pa., and hiladelphia until his death in 1940.

Surviving are a brother, Dr. Henry Offer- iann, Far Rockaway, Long Island, N. Y., everal nephews, including the Rev. Henry . Offermann, of New York City, and eces.

The funeral service was conducted Nov. 19 Emanuel Church, Philadelphia, by Dr. enry Hodel assisted by the Rev. William . Hingkeldey. Burial was in Philadelphia's Vest Laurel Hill Cemetery.

Rev. Berton G. Schaller, Jr.

The Rev. Berton G. Schaller, Jr., acting istor of St. Andrew's Church, Mahtomedi, linn., died Dec. 13. He was 28.

Born in Minneapolis, Minn., he was a raduate of Augsburg College and North- estern Seminary. Ordained in 1948, he was illed to the Mahtomedi congregation.

Surviving are his wife, his parents, and randparents.

The funeral was conducted Dec. 16 in St. ndrew's Church, Mahtomedi, by Dr. Paul uther Wetzler assisted by the Rev. Harold asmussen and Dr. A. C. M. Ahlen.

CHANGES OF PASTORATE

NORTHWEST SYNOD

McCREARY, GEORGE B. From First United Church, Sheboygan, Wis. To Stewardship Secretary of the Northwest Synod. 3033 Colfax Ave., S., Minneapolis.

WAGNER, KARLTON W. From Luana, Ia. To Lake Park Church, Milwaukee, Wis., assistant pastor. 2647 N. Stowell St.

ULC CALENDAR

AN.

- 1. Georgia-Alabama Synod. Ascension Church, Savannah, Ga.
- 2. Virginia Synod. St. Mark's Church, Roanoke

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IN CONCLUSION . . . . . .

WHEN MR. HERBERT HOOVER spoke on the radio on Dec. 20 he said things that must have seemed comforting to many. But he was an echo of days long gone by, a voice of a buried yesterday.

It is not necessary to send armies overseas, he said. Our broad Atlantic and Pacific are barriers which we can count on for defense. If the people of western Europe haven't the strength and spirit to defend themselves, that's not our problem.

It's hard to say just when that idea ceased to be true. Maybe it was when the Wright brothers got their little plane off the ground at Kitty Hawk. Or maybe it was when noble architects designed that ill-fated business called the League of Nations. But today all nations live in one world. What happens to Czechoslovakia or France is my business, as much as what happens to Mexico.

WE ARE NOT YET able to show very convincing evidence that we live in one family of nations, as closely knit together as the family that sits around your dinner table in the evening. But the truth is that Italians and Germans and British are our own folks, as much as any Americans.

(It's very much the same situation as among the Lutherans here in America. We haven't positive proof to offer for the fact that we are one tight-knit family of churches, because rivalries and petty warfare within the family keep up incessantly. But we are one, and sooner or later we shall find it impossible to deny it.)

I am as much concerned about what happens to Sweden as what happens to New Jersey. I would no more consent willingly to the conquest of Frankfurt on the Main than I would to Newark on the Passaic. The mere stretch of 4,000 or 5,000 miles is a trifle in 1951.

That's why our true patriotism now is for the United Nations—that which is, or is to be. It is true that the United Nations seem to have been defeated in battle in Korea. But that is the first battle, in all the long history of mankind, when a majority of nations of the world stood together to decide what should be done.

The first battle might not be a victory, but the last battle shall be—when at last the collective will of all the nations shall have imposed an enduring peace on earth. That seems to me the only practical hope for the end of war.

I HAVE NO CERTAINTY that sending American armies to Europe has much prospect of preserving peace. But that would be a matter of military judgment, not of principle. The principle is that we are one nation on the face of the earth, not 60 or 160. We are brothers of the Russians, too, if they can be smart enough to realize it.

There are two evil possibilities confronting us. One is the idea of preventive war, the contorted notion that to avoid war we must plunge headfirst into war. The other is that there can be peace for us alone, although there may not be for others. That idea hangs over from the days of sailing ships and the flintlock musket.

We are a part of all the nations of the earth. If we believe there are dangers against which we must defend ourselves by armies, we must be equally eager to defend other nations that way. If they are lacking in strength and spirit, we must encourage and strengthen them. If they are defeated in battle, we too are defeated.

—ELSON RUFF

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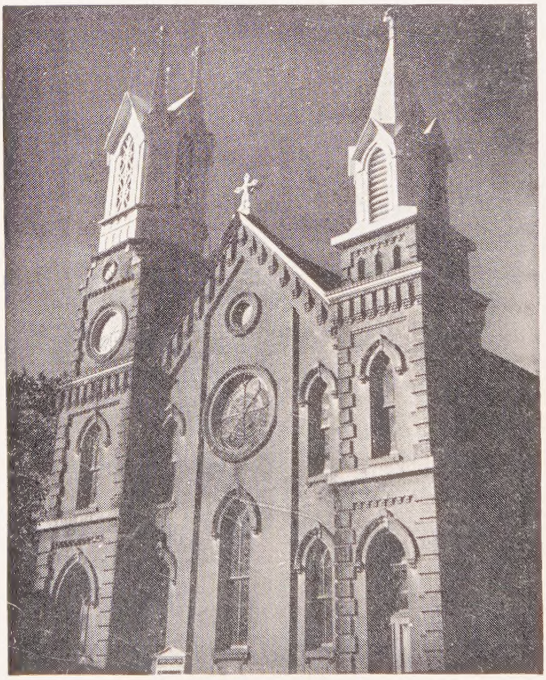

"Old Trinity" . . .
The College Church

Training for

- Student Service
- The Ministry
- Parish Work
- Missions
- Youth Work
- The Deaconry
- Graduate Study in Christian Education

For information write
Dean of Admissions
Carthage College, Carthage, Illinois

John J Barlow
2803 Woolsey St
Berkeley 5 Calif
Dec 51 CA/N/1